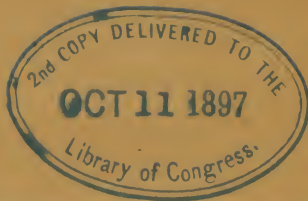


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UNITED STATES OF AMERICA.







HISTORY

OF THE

UNITED BROTHERS <sup>OF</sup> FRIENDSHIP

AND

Sisters of the Mysterious Ten.

IN TWO PARTS.

A NEGRO ORDER.

Organized August 1, 1861, in the City of Louisville, Ky.

CONTAINING PHOTOS, SKETCHES, AND NARRATIVES OF THE LIVES  
OF ITS FOUNDERS AND ORGANIZERS.

✓ BY

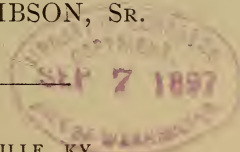
W. H. GIBSON, SR.

LOUISVILLE, KY.

PRINTED BY THE BRADLEY & GILBERT COMPANY.

1897.

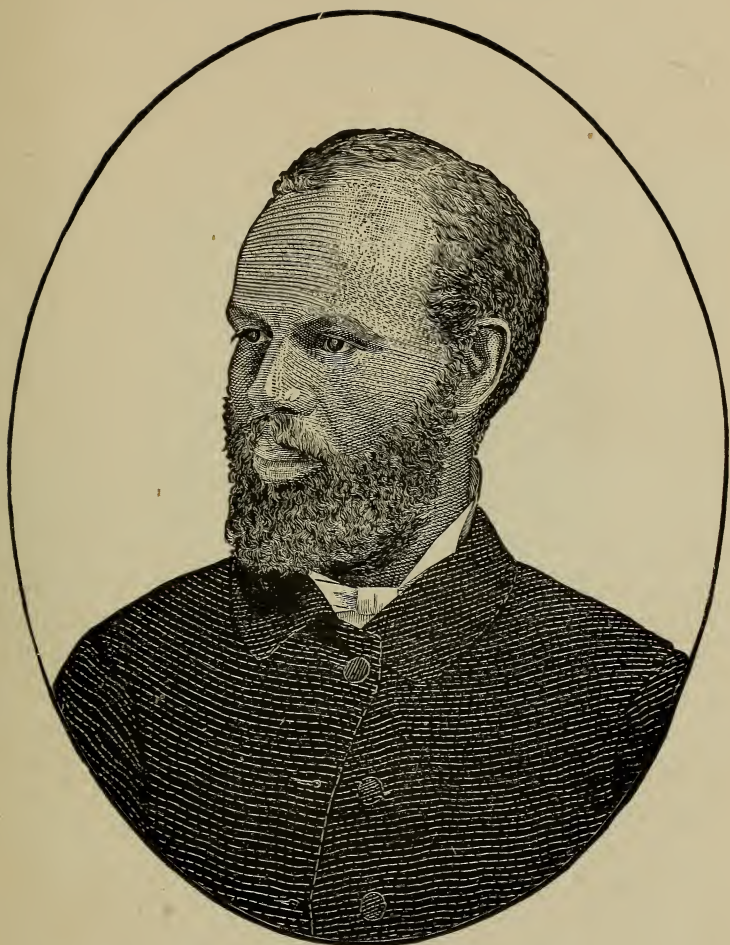
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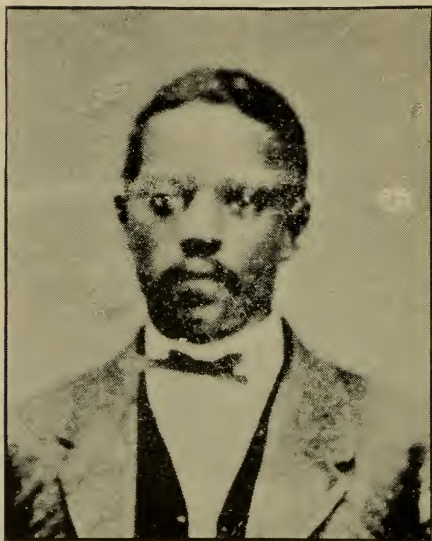
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REV. MARSHALL W. TAYLOR,  
FOUNDER.



W. N. HAZELTON,  
FOUNDER.

[Taken from an old daguerreotype.]

## P R E F A C E .

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Before giving a sketch of this history, we shall preface it with reasons for performing the task, which will be of interest to all of those who wish to learn of its origin, and of those persons who were the originators. We believe that this can be accomplished more to the satisfaction of the impartial reader when written by one who has taken an active part in nearly all of its deliberations for more than thirty years. For be it known to all readers of history that more reliance is placed upon those who were present and eye-witnesses to a scene than to those who depend on sketches of hearsay and from disinterested parties; often the dates are conflicting and misleading views are given, causing the authenticity of the volume to be in doubt. But the principal and greatest reason for this historical sketch should be to place before the world the history of a Negro organization whose growth has been unprecedented, numbering its membership by thousands, its secret signs, emblems, and outfits of all grades, mostly original.

Starting out as a local benevolent society, in the year of our Lord one thousand eight hundred and sixty-one, a few young men, free and slave, being desirous of improving their condition, met in a private residence in the city of Louisville, Kentucky, and there organized

the benevolent society known as the United Brothers of Friendship. The society grew rapidly and many were added to its membership. Just at this time the Civil War had begun. They had hardly been organized two years before the negro was called to take up arms in defense of his country by the immortal Abraham Lincoln. "To Arms! To Arms!" was the cry—many of its members responded to the call—the membership was diminished, but enough remained to keep the society in existence until the close of the war, when a new epoch was begun.

And here let me say, while we have no discussion in our ranks about our legality as an order, or from whom we obtained our charter, or of our right to assemble in State or National Grand bodies on account of our color, we affirm that none of these questions disturb us, for we have accepted the badge of distinction, and therefore are not elbowing our way into any white organization; we claim to be purely Negroes and of Negro origin.

But there is one question upon which we have had some discussion, and we propose to settle it in this sketch in a plain and impartial manner: The question in regard to who were the original organizers and the fathers of the Order as it is generally applied. This, to our mind, is an important question, and ought to be answered truthfully, and let it be known to the present and future generations who were the fathers of the Great Negro Order.

By way of illustration, it is said that Columbus discovered America, but he was not called the father of



his country because of discovery. It is just now at a period of four hundred years that his right of discovery has been acknowledged by the civilized world. Washington, the father of his country, acquired the title from the victories achieved over the enemies of the country, thereby making it possible for a State and National Government, with a constitution acknowledging the freedom and equality of mankind. For these things he was called by those who loved him and was with him in the struggle for freedom, "The father of his country."

In every department of life, where genius, science, and other great achievements are obtained, there are those who are ready to dispute with others their right to their own inventive genius, and were it not for the patent laws of our country the labor and time spent and the royalty due them would be lost to the proper and legal inventors.

Our object shall be to divide this history into two epochs. The first giving the names of those organizing the benevolent society, and secondly of those who gave it a State and National existence—a grand and noble secret order, composed of male and female members. We shall not detract from those names who appear conspicuous in the organization of the first epoch of benevolence, but shall endeavor to give them credit for the noble work performed up to the second epoch. At the same time we shall give credit to those of the second epoch who organized a secret order, laid the foundation for statehood and National confederation, which has been successfully administered by the various

State and National officers. There should be no need for jealousies and bickerings, for there are but few in the ranks that were in it thirty-six years ago ; hence the old men have passed away, the young men become their successors, and what few are left should be revered by the younger men, their deeds should be forever remembered, and in death they should be tenderly deposited in the tomb to await the resurrection morn.

It is the pride of the Anglo-Saxon race to repeat and commemorate the deeds of their fathers—their biographies are published that the world may know that such individuals lived and benefited mankind. We are gratified when we read the history of several Negro orders and find them presenting the names of their founders and the good deeds they have accomplished for humanity.

We know that the Order of the United Brothers of Friendship and Sisters of the Mysterious Ten will join heartily in giving credit and honor to whom honor is due.



ORDER  
OF THE  
UNITED BROTHERS OF FRIENDSHIP,

Organized August 1, 1861.

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FIRST EPOCH.

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CHAPTER I.

By the combined efforts of Marshall Taylor, Wm. N. Hazelton, Charles B. Morgan, Charles Coats, Wm. Lawson, Wm. Anderson, Wallace Jones, Ben Carter, and others, the Benevolent Society of the United Brothers of Friendship was organized, in the city of Louisville, Ky. Its aim and object is set forth in the following *preamble*:

“We invite you, one and all, that are friends of humanity—you that wish to advance Benevolence and Christianity—to come and unite with us in our effort to create a system of harmony and friendship; not the empty title of friends, but of ‘friends in need and friends in deed,’ for with the help of God we never intend to cease our efforts in this good cause until death intervenes or our great object of Friendship is accomplished.”

The society grew rapidly among the young men for two years, though it came into existence coeval with the “Rebellion” of the Southern States against the Government of the United States. Here their progress was interrupted by

a call to arms. There were many patriotic hearts beating for freedom, and from this society a large number responded by enlisting in the United States Army. The ranks of the society were depleted by this call and enlistment, but a remnant was left to perpetuate the United Brothers of Friendship.

The regular order of business was conducted by those officers who remained, the sick were ministered to, the dead were buried, and correspondence was kept up with the *soldier boys*.

The war was closed in 1865, "*Peace was declared*," many returned home, others paid for our liberties with their blood, their bodies remaining on the battle-fields and filling a soldier's grave; others located in different States and Territories and never returned. The return of the soldier boys was a joyful meeting; receptions and barbecues; their mothers, wives, and families vied with each other in the Grand Jubilee.

At the stated meetings of the society many renewed their membership, but things had changed; the organization began with free and slave members, now all were free men. After consultation it was found necessary to inaugurate a new system of management. There were some complications that required mature consideration. At this juncture a leader was wanted. Marshall Taylor, George Taylor, Asbury Taylor, Charles Coats, Wm. Anderson, Wallace Jones, Wm. N. Hazelton, and Ben Carter were pupils of W. H. Gibson, Sr. He taught day and night school at Quinn Chapel (A. M. E. Church). These young men, who were members of this society, prevailed on Bro. Gibson to join them, as he had more experience in society work than any of them. Finally he accepted the invitation and became a member. He was made Secretary. All the books and papers were

turned over to him for adjustment. For three weeks or more he was engaged in this work, for the books were considerably out of balance, there being a large amount of back dues and a number of promissory notes uncollected. He recommended that the features of the Order be changed, and that it be chartered by the Legislature. He wrote the charter himself, stating about what they wanted. The brethren appointed a committee, a lawyer revised, prepared, and presented it to the Legislature, and a charter was granted February 7, 1868.

## CHARTER.

INSTITUTED AUGUST 1, 1861.

SECTION 1. That William W. Jones, William H. Lawson, William N. Hazelton, Charles Coats, and William Anderson, and their associates, be, and they are hereby created, a body politic and corporate, by the name and style of the Grand Lodge of the United Brothers of Friendship, of the State of Kentucky; and they, with their associates and successors, shall so continue, and have perpetual succession; and by that name are hereby made capable in law, as natural persons, to sue and be sued, to plead and be impleaded, to contract and be contracted with, to answer and be answered in all courts of law and equity in this Commonwealth and elsewhere; to make, have, and use a common seal, and the same to break, alter, or amend at pleasure. They may make and ordain such regulations and by-laws, for their government, as from time to time they may deem proper, and may change and renew the same at pleasure; *Provided*, they be not in contravention of the Constitution of the United States or of the Commonwealth of Kentucky.

SEC. 2. Said corporation shall have the right to purchase and hold a suitable lot or lots in the city of Louisville, or elsewhere in this Commonwealth; to erect such buildings as may be wanted for the use of the Grand Lodge and such subordinate lodges of the United Brothers of Friendship as

are now in existence, or may be hereafter created in said city or elsewhere in the limits of said Commonwealth.

SEC. 3. Said corporation shall have power to raise money, by subscription or borrowing, to any amount not exceeding thirty thousand dollars, and lay the same out as specified in section two.

SEC. 4. Said corporation shall have power to sell or otherwise dispose of the ground acquired by virtue of this act, or any portion thereof, provided they deem the same necessary.

SEC. 5. Within thirty days after the passage of this act, the corporators herein named, or a majority of them, shall call a meeting, at a convenient time and place, in the city of Louisville, and give due notice thereof to the residue, and at such meeting shall adopt such permanent regulations as the majority may deem proper.

SEC. 6. Said Grand Lodge shall not have or execute any power or privilege not herein expressly granted; and the Legislature reserves the right to amend, modify, or repeal this act; but the repeal shall not dispossess the said Grand Lodge of the property and effects acquired and held under this charter.

SEC. 7. Each and every subordinate lodge of the United Brothers of Friendship now organized, or which may hereafter be organized, under the jurisdiction of the Grand Lodge, shall be a body politic and corporate, by the name and style stated in the charter granted to them by the said Grand Lodge, and shall be vested by all the powers and privileges given by this act to the said Grand Lodge, not inconsistent with said charter, and subject to like limitations and restriction, so long as they continue to hold a regular and unforfeited charter from said Grand Lodge.

SEC. 8. It shall be the duty of the corporators herein named, and their associates, to appoint a Board of Managers, consisting of five members of the Grand Lodge, whose duty it shall be to take charge of the fiscal concerns of said corporation, a majority of whom shall constitute a quorum to do business.

*Approved February 7, 1868.*

The charter having been obtained, it was necessary to organize lodges under it, Bro. Gibson being authorized to correspond with societies and individuals for that purpose. It will be noticed that it was three years before the charter was operative, but during the interval correspondence was opened with parties desirous of being organized under it, and favorable responses received.

The name "United Brothers of Friendship" was adopted by the Benevolent Society of Louisville, Ky. It may be proper here to state that many societies and organizations in this and in other States were known by this name, or a portion of it, at least. Some were called the Friendship Benevolent, some Friendship Brothers, others United Brothers, United Fellows, Church of the United Brothers, etc., but none of them had any connection whatever with the United Brothers of Friendship. Whenever we heard of a society by this name we opened up correspondence, and also with societies of different names, proposing to them a united body under this charter. Our efforts were crowned with success at the expiration of three years, and we were enabled to call a State convention and organize a State Grand Lodge April 10, 1871.

With this correspondence closed the first epoch with a grand future looming up before us—the inauguration of an incorporate body—the foundation of a State and National confederation of lodges, instead of a local society—the unification of a grand and noble order of Negro representatives, hailing from every section of this nation.

#### BIOGRAPHICAL.

MARSHALL TAYLOR was born a slave in Lexington, Ky. There were three brothers, Marshall, George, and Asbury.



They attended my school, and were studious and naturally given to literary pursuits. Marshall attached himself to the Methodist Episcopal Church in his early youth. He studied for the ministry, and became a prominent minister in that denomination. His brother, George, was quite a society man also, his labor being devoted to the Masonic fraternity, and by his zeal and proficiency he passed through all the degrees, was elected Grand Master of the State of Kentucky, served as Grand Commander of the Sir Knights, and also a member of the Consistory. Asbury was rather eccentric, but of a religious frame of mind. He was of the Evangelist view, and was not particularly connected with any denomination. He traveled extensively through the North and the Canadas, preaching, lecturing, writing, and composing hymns and poems. He is yet alive. Marshall was offered for the office of Bishop at the General Conference that met in Cincinnati, O., 18—, but he was defeated, the white brethren refusing to vote for a colored Bishop, deeming it unnecessary in their connection at this time. He was elected, at that conference, editor of the Southwestern Advocate, printed at New Orleans. The paper was very ably edited by him for several years, until his health failed, when he removed to Indianapolis, and died there in 1889. His remains were brought to Louisville for interment. We witnessed his funeral. He had no affiliation with the Order, having left it a few years after it was organized. I conversed with him after we became a National body, and he said that his church relations were so urgent that he could not devote his time to the Order, but saying that we had his best wishes for its success. George died a few years later. He was an Episcopalian, and was buried with the honors of Masonry and the funeral rites of that church.

WM. N. HAZELTON was freeborn in Baltimore, Md., brought to Kentucky by his uncle, David Wells, and educated. We were personally acquainted with him. He was of a quiet temperament, but very decisive in his dealings with his fellow-men; he was also a Christian, and his chief desire was to be doing something; his heart seemed to be centered on the society, and how he could best enhance its usefulness. He died in 1869, before the charter became operative. His funeral was largely attended by the U. B. F.

CHARLES COATS was born a slave. He was of a peculiar temperament. He was what we term a zealous Christian, very active and out-spoken in his views on any subject. He was a faithful attendant to the sick, and for many years our Chaplain. His prayers around the sick bed of the brethren were fervent and consoling. He was one of the charter members who lived to see the second epoch of the society, and participated in the organization of the State Grand Lodge under the charter.

W. H. LAWSON, freeborn, in Maysville, Ky., is the only surviving charter member and organizer. His services to the Order have been invaluable. He has figured in all of the departments of the Order. He has codified our laws, improved our secret work, formulated odes and various services, has been the originator of many signs and emblems, and was our chief regalia manufacturer and banner-maker for many years. He has lived to fill all the important offices in the Order; also served in the army, and has an honorable discharge.

WALLACE JONES was a faithful and zealous member of the society. He did not live to see his desires accomplished as a charter member. He was afflicted with a lingering disease, terminating in death, dying at the residence of his former

master, on Fourth Avenue. The funeral services were performed on a Sunday afternoon, the society turning out in its full strength. A large concourse of people witnessed them.

WM. ANDERSON was also an active member in the early stages of the society, and his name is recorded with the charter members; but he became inactive before the organization under the charter, and he never returned. He died out of our ranks.



## SECOND EPOCH.

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### CHAPTER II.

#### FORMATION OF A STATE GRAND LODGE.

Pursuant to a call, the United Brothers of Friendship assembled in Quinn Chapel (A. M. E. Church), April 10, 1871, at 2 o'clock P. M.

Wm. H. Gibson, Sr., was elected Chairman, *pro tem.*, and H. P. Gains, Secretary, *pro tem.*

Prayer by Rev. Greenup Cooper.

The Committee on Credentials appointed and reported the following representatives: Bros. Oliver Chambers, Alex. Williams, H. P. Gains, Lexington, Ky.; Richard Courtney, Porter Filly, Simpsonville, Ky.; W. H. Russell, H. J. Graves, Henry Jones, Shelbyville, Ky.; Wm. H. Gibson, Sr., M. J. Davis, J. H. Taylor, Wm. Smith, Charles Coats, J. T. Hudson, W. T. Tallegaro, Louisville, Ky.; N. B. Stone, Geo. Russell, Bloomfield, Ky.; Sandford Thomas, Greenup Cooper, New Castle, Ky.; B. F. Crampton, W. T. Dixon, Stradford Straus, Henry Mars, John Bryant, Frankfort, Ky.

Independent Sons of Honor—Moses Yancy, George Buckner, Jas. Graves, Wm. Dorsey, Wm. Smith.

United Fellows—W. H. Lawson.

The Committee on Permanent Organization reported the following: Wm. H. Gibson, Sr., President; B. F. Crampton, Vice President; H. P. Gains, Secretary; W. T. Tallegaro, Assistant Secretary; T. S. Baxter, Treasurer; Geo. F. Buckner, Sergeant-at-arms; W. H. Lawson, Secretary of Committee.

The Convention being organized permanently, the business was stated by the Chairman, committees were appointed, and the wheels of progress put in motion aside from such business incident to such assemblies. The charter was read. The articles of agreement were presented by the committee.

ARTICLE 1. *Resolved*, That all Benevolent Societies forming a union under the Grand Lodge of the United Brothers of Friendship shall maintain all the rights originally held by them under their subordinate constitutions, except such as may be delegated through their representatives.

ART. 2. *Resolved*, That an equality of representatives shall be granted to all subordinate lodges who may, during this convention, or hereafter, sign the articles of agreement or confederation.

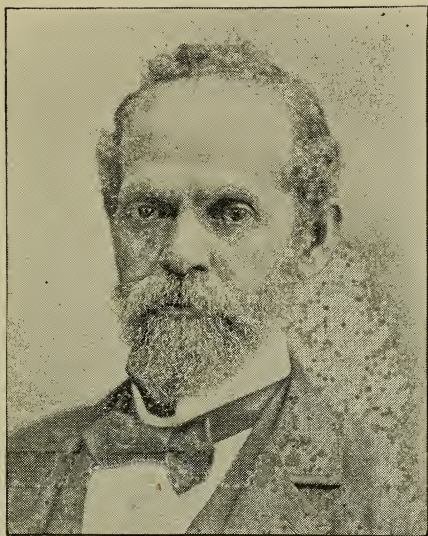
ART. 3. *Resolved*, That each lodge shall sign the Grand Lodge Constitution, otherwise they will not be considered as forming a part of this union.

ART. 4. *Resolved*, That each subordinate lodge will use its best exertions towards having our Order introduced in the adjacent counties throughout the State.

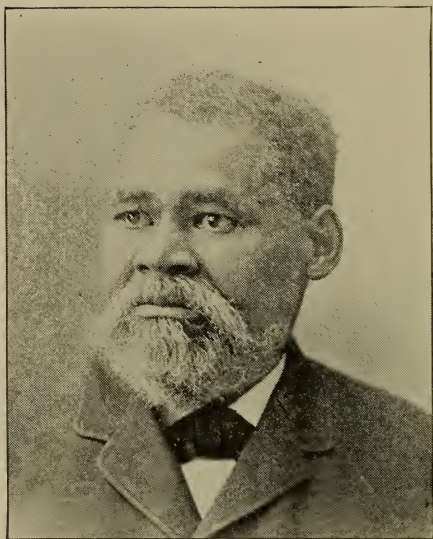
ART. 5. *Resolved*, That these articles of agreement may be revised or amended from time to time at the meetings of the General Convention.

These five articles, which comprise chiefly the articles of agreement, are the *bed rock* or foundation of this New Epoch, including Article 5 of the Constitution, which reads as follows :

“The powers of this Grand Lodge are vested in the charter granted by the Legislature; with it lies the power to enact laws and regulations for the government of the subordinate lodges, to alter and repeal laws, and hear appeals from subordinates and individual brethren when such appeals are made to the Grand Lodge; also to secure and purchase property for the benefit of the Order.”



J. H. TAYLOR,  
P. G. P., KY.



E. W. MARSHALL,  
SEC. G. L. KY.

These being duly considered by the Convention they were signed and approved by all the lodges represented, except two, the Independent Sons of Honor and the United Fellows.

With some preliminaries, and the election of officers for the ensuing year, the First Convention and organization of the Grand Lodge of Kentucky, United Brothers of Friendship, adjourned *sine die*.

Resolved to meet in Frankfort, Ky., in 1872.

The title of the presiding officer was styled Grand Chief.

The following officers were elected to serve one year:

Wm. H. Gibson, Sr., Grand Chief; B. J. Crampton, Vice Grand Chief; T. S. Baxter, Grand Secretary; H. P. Gains, Assistant Grand Secretary; A. W. Williams, Grand Treasurer; J. H. Taylor, Grand Pilot; Chas. Coats, Grand Chaplain; O. Chambers, Grand Marshal; M. J. Davis, S. Straus, W. H. Russell, W. T. Dixon, Richard Courtney, Grand Councilmen.

#### LABOR AFTER THE ORGANIZATION OF THE STATE GRAND LODGE—OUR FIRST EFFORT.

The State Grand Lodge having been organized, our duties were of great responsibility. By the suffrage of that body we were made the leaders to build up an institution in the State which had occupied only a local position. Many visits and communications were expected; special visits and special instructions were enjoined upon the Grand Chief (as he was then called). We sallied out from Louisville to organize, trusting in God, knowing that our cause was a just one, for just about that time it was perilous in some parts of the State in regard to meetings of our people. It was during the

reign of "Ku-Kluxism;" hence we moved carefully about the business, as a stranger in a community was spotted by the "klan."

Our annual report will tell with what success. We quote the following from the report of 1873:

*"Brethren*—This being our second annual meeting, we congratulate you on the progress made. We should be encouraged. When we formed this lodge, ten lodges were represented; at our second meeting, fourteen, and at our third, twenty-one. Our increase has been a wholesome one. Go on in the good work, and before another year we hope that in every county in the State we will have lodges organized. Letters from the States of Missouri, Arkansas, Texas, Iowa, Indiana, and Mississippi have been received, inquiring into the workings of our Order, and expressing an earnest desire to form a union with us, and if consistent to obtain a charter from this body; but as our charter privileges confine us to this State, I have instructed them, and proposed a National Convention of United Brothers of Friendship Lodges for the purpose of considering these questions pertaining to a Grand Union of all the Lodges."

This subject I would most especially and respectfully recommend for your consideration.

It will be seen from reading the quotations from the fourth annual report that this matter received due consideration.

Charters have been granted the following lodges: California, Louisville, Ky.; Sharpsburg, Ky., Slickaway, Ky., Wilsonville, Ky., Carlisle, Ky., Chaplin, Ky., Beach Fork, Ky., Trigg Furnace, Ky.; also applications from Hopkinsville and Bardstown, Ky.



## CHAPTER V.

RESOLUTIONS SUSTAINING THE RECOMMENDATION OF GRAND LODGE OF KENTUCKY—QUOTATIONS FROM THIRD ANNUAL SESSION, LEXINGTON.

By B. J. Crampton :

WHEREAS, We have in our midst representatives from Indiana, over which State our present charter gives no jurisdiction ; therefore, be it

*Resolved*, That the chair appoint a Judiciary Committee of three to consider and devise some means by which we may effect a union of all the lodges of said State, claiming to be United Brothers of Friendship, and those of other States.

*Resolved*, That the New Albany delegation be considered a part of this assembly and have the same privileges of our State until the question relating to said lodge be settled.

Resolutions adopted.

D. A. Walker, J. T. Hudson, and N. P. Greenup were appointed as the Judiciary Committee.

## JUDICIARY COMMITTEE.

The legality of the lodges organized under our charter in Indiana was tested in a suit entered against one of our temples, of which Sister Patsie Hart was Princess. The court decided that the charter from Kentucky was a legal document, and that, as subordinates under that charter, they had a right to assemble and transact business.

On another occasion, Edwin Horn, a member of Evansville Lodge, who was also our first National Grand Secretary, was appointed to consult an eminent jurist in reference to a National Charter for our National Grand Lodge. Judge Walter Q. Gresham informed him that “it was not necessary in order to make our proceedings legal, as each Grand Lodge was chartered by the State in which it resided.”

By the Judiciary Committee :

*Resolved*, That we call a National Convention of all the United Brothers of Friendship in the United States for the purpose of forming a grand consolidation of all the societies claiming to be United Brothers of Friendship, that a National Grand Lodge may be formed, said Convention to be called as early as practicable.

#### OBJECTION TO A SECRET ORDER.

By B. J. Crampton :

WHEREAS, That the Order of United Brothers of Friendship, to all intents and purposes, is a purely benevolent organization; and

WHEREAS, Our object is to reach down to those of our race in the lowest state of degradation and ignorance and raise them up to the common level of manhood; and

WHEREAS, We believe that the introduction of grips and other signs of recognition into our Order (thereby resolving ourselves into a secret organization) will be a great barrier to our Order as above set forth.

*Resolved*, That the resolutions pertaining to said signs of recognition be finally dropped.

Resolution adopted.

It will be seen from this resolution that the brethren at this session were not prepared for a secret order. This matter was discussed from the time of the first Convention, through our subordinate and State Grand Lodge meetings, and by communications from sister States, with its consummation in the years A. D. eighteen hundred and seventy-five and seventy-six.

[NOTE—Second Annual Grand Lodge did not meet, on account of small-pox, at Frankfort, the place of meeting.]

#### QUOTATIONS FROM THE FOURTH ANNUAL REPORT.

“The number of lodges in the city of Louisville now number five. A growing feeling has been manifested to in-



roduce into our lodges secret signs of recognition, a matter that has been before the Grand Lodge before. We would recommend that some action be taken on the subject.

“We were compelled to call an extra meeting of all the lodges in the city of Louisville in February, with the Grand Council and Past officers, for the reason that a spirit of insubordination was manifested by several members of the Grand Council in calling a public meeting in the city for the purpose of introducing signs of recognition into the Order against my proclamation forbidding the meeting, and for holding correspondence with officers of a sister State Grand Lodge, making proposals for them to come into our State and interfere with the officers in our jurisdiction and favored charter rights. The meeting called by us was largely attended; and in order that these refractory brethren might be allayed until the meeting of the Grand Lodge, we communicated to that meeting all the correspondence that we then had in our possession which was the property and the business of this Grand Lodge, and by doing so the brethren were convinced that we were faithfully discharging the duties that this Grand Lodge intrusted to us. Since then, we believe that general satisfaction has existed.

“On the 16th of March we called an extra session of the Grand Lodge. The object of the meeting was to consider the date and place of meeting for the National Convention, a proposition having been received from St. Louis, Mo., tendering that city for the meeting. The following lodges were represented: Friendship, California, St. James, St. Peter, St. Matthews, Frankfort, Shelbyville, and Lexington.

“Brethren, we have briefly stated the transactions of our societies during the interval of the Grand Lodge, which we hope will meet your approval.

“There will be an extra amount of business for this Grand Lodge to transact on account of the coming Convention in July next, and here let me say, that the foreign correspondence from several Grand Lodges and subordinates, received during the year, I will now have read, by your permission.

“Correspondence read from Brownville, Mo., St. Louis, Mo. (5), Boonville, Mo. (2), Natchez, Miss., Austin, Tex

(4), Arkansas, Keokuk, Iowa (2), Paducah, Ky., Covington, Ky. (4), Warren County, Mo., Replies No. 10, 12, 18.

“Committee on Correspondence recommended all subordinate lodges, with their Grand Lodges, to meet in Louisville on the 20th of July next in National Convention, where we anticipate a happy reunion of sentiment and a permanent foundation built for our Order throughout these United States.

“Lodges chartered during the year, viz. : St. James, St. Matthews, Moorefield, Paris, Georgetown, and Covington.”

### CHAPTER III.

FIRST NATIONAL CONVENTION UNITED BROTHERS OF FRIENDSHIP, ASSEMBLED IN LOUISVILLE, KY., IN THE SEVENTH STREET HALL (NOW THE ARMORY), JULY 20, 1875.

Pursuant to call the Convention assembled. The Grand Chief of the State, Wm. H. Gibson, Sr., called the Convention to order and stated its object.

On motion, Wm. H. Gibson, Sr., was elected Temporary Chairman, and H. P. Gains, of Lexington, Temporary Secretary.

A Committee of seven on Credentials was appointed, viz. : Bros. J. H. Rector, St. Louis, Mo. ; W. H. Russell, Shelbyville, Ky. ; Boyd, of Indiana ; Been, of Texas ; A. Washington, of Iowa ; Peters and McClosky, of Kentucky. J. H. Taylor and T. Henderson, proxy for Arkansas.

#### LODGES REPRESENTED.

Taylorsville Lodge, J. A. Herron and Nathaniel Mathews ; Wilsonville Lodge, D. S. Miles and Jos. Richardson ; Falls City Lodge, Daniel McElroy and Ed. Bowen ; St. Peter Lodge, W. H. Jones, Wm. Peters, and W. Hunt ; Fairfield Lodge, C. H. Johnson, L. Hughes, and L. Lewis ; Covington

ton Lodge, C. Goins, J. W. Hillman, and J. Conner; Chaplin Lodge, R. Morrison, B. McMicken, and Geo. Harrison; St. Matthews Lodge, R. Harris, J. Smith, and Ed. Butler; Good Samaritan Lodge, W. Stuban; Moorefield Lodge, T. Jones, W. H. Metcalf, and Geo. Davis; Bloomfield Lodge, Geo. Russell, R. W. McClosky, and P. P. Shaw; Maysville Lodge, J. H. Nates; California Lodge, J. Dandridge, J. Gaddy, and H. Harris; Lexington Lodge, H. P. Gains and H. J. Ferguson; Friendship Lodge, Robert Fox, W. H. Lawson, and E. P. Brannan; Charity Lodge, A. Williams, B. J. Crampton, and F. W. Woolfork; St. James Lodge, J. Montgomery, H. C. Parker, and J. H. Logan; Scott Lodge, Z. H. Shores and C. Smith; Excelsior Lodge, B. Tyler; Owensboro Lodge, J. A. Fields and Morton; Sharpsburg Lodge, Lewis and Clemmon; Hardinsburg Lodge, L. C. Hamilton.

MISSOURI.—Moberly Lodge, No. 9, J. H. Rector, proxy; Owsley Lodge, J. M. Richardson; Macon Lodge, C. H. Tandy; St. John Lodge, J. H. Rector, proxy.

TEXAS.—Austin Lodge, J. Been; Brenham Lodge, Galveston Lodge, and Fisherville Lodge, J. Been, proxy.

ARKANSAS.—Arkansas Lodge, J. H. Taylor and J. T. Hudson, proxy.

IOWA.—Keokuk Lodge, Archy Washington.

INDIANA.—St. Luke Lodge, J. S. Boyd, J. Harrison, and Stephen Douglass.

The Committee on Permanent Organization reported the following officers:

J. H. Rector, of St. Louis, Mo., President.

J. H. Taylor, of Louisville, Ky., Vice President.

C. Goins, of Covington, Ky., Secretary.

J. Fields, of Owensboro, Ky., Assistant Secretary.

The following important resolutions were adopted at this meeting :

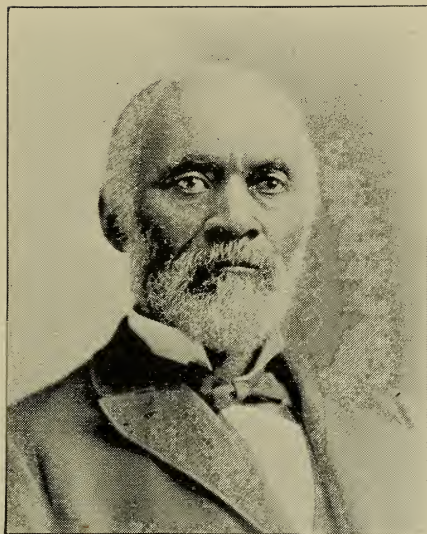
WHEREAS, The society known as the United Brothers of Friendship, established in 1861, for benevolent purposes, has met the most earnest expectations of its founders in its circulation of principles, the accession of members, and the organization of lodges—first in the State of Kentucky, then reaching into other States, thereby showing its usefulness; and, whereas, the several lodges of Kentucky, Missouri, and Texas, with other subordinate lodges, have issued a proclamation for this Convention, the object of which is to form a more perfect union of the Brotherhood; therefore, be it

*Resolved*, That this Convention adopt a system of signs, grips, and tokens of recognition, whereby the brethren of the Order may be known throughout the United States of America.

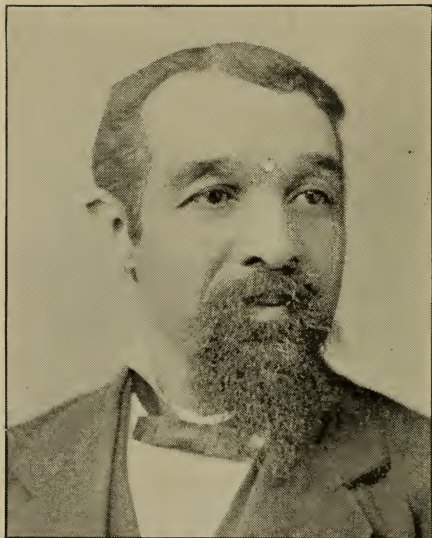
*Resolved*, That, whereas this Convention has accomplished the purposes for which it was called, viz. : to form a more perfect union of the Brotherhood, and also the introduction of signs, grips, and pass-words of universal recognition, and for the purpose of drafting a constitution that will meet the demands of each and every State Grand Lodge working under the jurisdiction of the Order, we do adjourn, to meet in St. Louis, Mo., one year hence.

A grand procession was formed on the last day of the Convention and paraded the principle streets of the city. Speeches were made at night by delegates chosen for the occasion. The ladies spread refreshments, consisting of all the delicacies of the season.

C. H. Tandy, orator, assisted by J. H. Taylor, J. H. Rector, and others. Their speeches tended greatly towards creating a sentiment that riveted the action of the Convention and encouraged many to apply to our local lodges for membership.



C. H. TANDY,  
Missouri.  
P. N. D. G. M.



J. H. RECTOR,  
Missouri,  
P. N. C.



## FOSTER.

After the adjournment of the Convention held in 1875, at Louisville, Ky., we received a visit from a gentleman by the name of Foster. He introduced himself as a brother hailing from Little Rock, Arkansas, stating that a club had been organized for a lodge of United Brothers of Friendship, and that he had been sent to inquire into its workings. We gave him such information as we thought necessary. He remained in our city for several days and, we learned, borrowed money from some parties, and that was the last of him, until we heard of him in Tennessee, Arkansas, Texas, and Louisiana, claiming to be the authorized agent or organizer for the United Brothers of Friendship, collecting money for supplies, regalias, pins, etc., to the amount of hundreds of dollars, always in advance, and the goods never arrived. Hence our trip to those States, after a continual solicitation, to ferret out these matters.

## CHAPTER IV.

THE MISSOURI CONVENTION OF 1876, PURSUANT TO THE CALL  
OF THE NATIONAL CONVENTION OF 1875.

The Convention of 1875 adjourned to meet in St. Louis, Mo., Monday, July 24, 1876.

J. H. Rector, of Mo., called the meeting to order and stated the object.

J. H. Rector was chosen Temporary Chairman, and W. T. Coleman, of Kentucky, Temporary Secretary.

A Committee on Permanent Organization, Committee on Credentials, and Committee on Rules were appointed.

In the absence of these committees the Convention was addressed by the following named gentlemen and brothers:

W. R. Vanburen, Texas; J. T. Amos, Indiana; W. H. Gibson, Sr., Kentucky, and F. W. Washington, Indiana.

The Committee on Permanent Organization reported the following, who were elected :

W. H. Gibson, Sr., Kentucky, President.  
C. H. Tandy, Missouri, Vice President.  
E. C. Wood, Kentucky, Secretary.  
B. S. Alpine, Missouri, First Assistant Secretary.  
E. F. Horn, Indiana, Second Assistant Secretary.  
W. H. Gilbert, Missouri, Chaplain.  
W. L. Bailey, Kentucky, Reporter.

The Committee on Credentials made the following report, which was adopted :

#### ROLL OF STATES.

ARKANSAS.—J. H. Rector, proxy for Steele Lodge.

ILLINOIS.—Steven Lodge, No. 7, of Sparta, F. M. Bartholomew; Circle Lodge, No. 8, of Alton, W. H. E. Ellsworth; Monroe Lodge, No. 4, of Cairo, James Thomas.

INDIANA.—Asbury Lodge, No. 1, of Evansville, E. F. Horn; Washington Lodge, No. 2, Chas. Asbury, F. D. Morton, and R. Nichols.

IOWA.—Washington Lodge, No. 1, of Keokuk, Archy Washington.

KENTUCKY.—Henderson Lodge, No. 3, Elijah Ash and J. T. Amos; W. H. Gibson, Sr., proxy for Fairfield Lodge, No. 11, Lexington Lodge, No. 5, Lexington Lodge, No. 6; Friendship Lodge, No. 1, Louisville, E. P. Brannan, R. C. Fox, and W. T. Coleman; Falls City Lodge, No. 41, W. L. Johnson; Owensboro Lodge, No. 7, J. A. Fields and G. Alexander; St. Paul Lodge, No. —, J. H. Burbridge; Hazelton Lodge, No. 45, W. N. Spalding, S. Stone, and E. C. Wood; Green Lodge, No. 47, J. H. Brown; California Lodge, No. 12, H. Harris; St. James Lodge, No. 21, Wm. Smith; Sharpsburg Lodge, No. 33, by proxy; Golden Rule Lodge, No. 37, W. L. Bailey; St. Mathews Lodge, No. 32, L. H. Williams; Sumner Lodge, No. 52, A. Mar-



tin; St. Peter's Lodge, No. 22, R. Letcher; Carthaginian Lodge, No. 50, D. Williams; Gaines Lodge, No. 46, T. M. Brown; Lebanon Lodge, No. 53, W. H. Gibson, Jr., proxy; Bloomfield Lodge, No. 5, Chaplin Lodge, No. 14, W. H. Gibson, Sr., proxy.

OHIO.—Smith Lodge, No. 1, Cincinnati, C. J. Burkley, Jr.

MISSOURI.—Steel Lodge, No. 8, J. Fields and J. Harris; Rockport Lodge, No. 47, and Macon City Lodge, No. 6, R. S. Cox and B. S. Alpine; Moberly Lodge, No. 9, B. F. Bush, Chas. Bartlett, and W. H. Thompson; Kirkwood Lodge, No. 12, F. W. N. Carter, S. Renfro, and H. Johnson; Webb Lodge, No. 16, F. Brown, proxy; Owsley Lodge, No. 3, Ashley Lodge, No. 4, F. Brown, proxy; Scott Lodge, No. 1, G. W. Bryant, F. Hardy, and A. Payne; Hannibal Lodge, No. 3, O. H. Webb, proxy; Monroe Lodge, No. 2, David Urland; Parris Lodge, No. 11, John Taylor and O. H. Webb, proxy; Palmyra Lodge, No. 6, O. H. Webb, proxy.

TEXAS.—Austin Lodge, No. 1, W. B. Vanburen; Brenham Lodge, No. 2, Galveston Lodge, No. 3, Fishville Lodge, No. 4, Liberty Lodge, No. 5, Belmont Lodge, No. 6, Industry Lodge, No. 7, Bryan Lodge, No. 8, Harrisburg Lodge, No. 9, W. B. Vanburen, proxy.

The Convention being regularly organized, a Business Committee was appointed, as follows: J. H. Rector, R. C. Fox, Robert Harris, Jas. Thomas, J. H. Taylor, Wm. Spalding, F. Brown, A. Washington, C. Bartlett.

The following resolution was offered and passed:

WHEREAS, There exists two factions of the United Brothers of Friendship in this Convention; therefore, be it

*Resolved*, That each representative in this Convention pledge himself to abide by the decision of this Convention, and adhere to the enactments of the same.

#### RESOLUTIONS OF BUSINESS COMMITTEE.

WHEREAS, A National Convention of United Brothers of Friendship is called to convene in the city of St. Louis, Mo., on the 24th of July, 1876; and,

WHEREAS, The object of the Convention is to perfect the reunion that was formed last year in the city of Louisville, Ky., by the States of Missouri, Arkansas, Texas, Iowa, Kentucky, and Indiana; and,

WHEREAS, Much good has been accomplished in this State by the said union, and by the introduction of signs, grips, and pass-words; therefore, be it

*Resolved*, That it is the opinion of the representatives of our lodges throughout the State, that each State should form a Grand Lodge as soon as three subordinate lodges are formed and chartered.

*Resolved*, That it is also the opinion of the representatives of this State, that an act of incorporation should be obtained by each State Grand Lodge.

The Business Committee reported the following:

We carefully examined the two works presented, and we find that the first degree of W. H. Gibson, Sr., and Frank Washington's are so much alike that we accept Bro. Gibson's first degree, and further recommend the second and third degree of Missouri Grand Lodge, with some amendments.

By Smith Lodge, of Cincinnati, O.:

*Resolved*, That a book be compiled containing all the work of the United Brothers of Friendship, viz.: Rules, regulations of lodges, lectures, oath, Mysterious Ten, hymns, funeral ceremonies, the duty of every officer, and form of petition.

By the Business Committee:

WHEREAS, There are ladies connected with both branches of the Order as it previously existed; and,

WHEREAS, We, in this Convention, have consolidated, and we desire this bond of union to include the ladies; therefore, be it

*Resolved*, That the union that is formed between us, be formed between them (the ladies). Be it further

*Resolved*, That as the degrees are in possession of the ladies of Indiana, Missouri, Iowa, and Kentucky, that they be, together with the title, "LADIES' TEMPLE," adopted for the ladies now belonging to or related to the Order throughout the United States; and be it further

*Resolved*, That the Committee on Degrees be furnished with the work of the different temples, and write them, so that all may have the same work.

#### RULES SUSPENDED.

The following resolution was offered by J. T. Amos and J. Burbridge, of Kentucky :

*Resolved*, That this Convention, before its adjournment, shall organize itself into a National Grand Lodge, the officers of which shall be as follows: A National Grand Master, National Deputy Grand Master, National Grand Secretary, Assistant National Grand Secretary, National Grand Treasurer, two National Grand Trustees, National Grand Chaplain, and National Grand Sword Bearer.

The Convention being called to order, the following resolutions were offered by Bro. F. D. Morton and adopted :

WHEREAS, We, the delegates and past and present Grand Officers of the United Brothers of Friendship, have been called to assemble in National Convention in the city of St. Louis; and

WHEREAS, We feel that our meeting here has been for, and has secured, that union between us which we have long desired and prayed for; therefore, be it

*Resolved*, That we extend our heartfelt thanks and manifest our feelings of respect and obligation to our worthy President, W. H. Gibson, of Kentucky, who has ruled so judiciously and impartially in this, our Convention; be it further

*Resolved*, That we extend our heartfelt thanks to the Committee on Business that has handled and directed the business of this Convention with such indisputable wisdom, and may the Divine Ruler shower his blessings upon their heads throughout their future lives; and be it

*Resolved*, That we feel a debt of gratitude to the officers and members of this Convention for their punctuality and earnestness in the work of the Convention; be it further

*Resolved*, That we extend our thanks to the citizens of St. Louis, and that a copy of the resolutions be furnished for publication, and also that the resolutions be recorded in the minutes of this Convention.

#### NATIONAL GRAND LODGE ELECTION.

The following brethren were elected to serve for two years, viz.: W. H. Gibson, Sr., of Kentucky, National Grand Master; J. T. Amos, of Kentucky, Deputy National Grand Master; E. F. Horn, of Indiana, National Grand Secretary; R. C. Fox, of Kentucky, National Grand Treasurer; W. R. Vanburen, of Texas, First National Grand Trustee; F. Washington, of Indiana, Second National Grand Trustee; E. P. Brannan, of Kentucky, National Grand Chaplain; F. D. Morton, of Indiana, National Grand Lecturer.

As we have before remarked that we should divide this history into two epochs, it will be observed that it has required three Conventions, beginning with that of 1871 and terminating with 1876, to complete and permanently establish the order of the United Brothers of Friendship, Knights of Friendship, and the Sisters of the Mysterious Ten. We have quoted from the minutes a portion of the most important resolutions discussed before that body, so that the reader of this history may be informed in regard to the opinions entertained in the Conventions in regard to a *union* of all the lodges into a National Grand Body. It will be seen that there were those among the delegates who were opposed to a National Federation and in favor of only a State Grand Body, but a majority favored the resolution offered by Bros. Amos and Burbridge. The resolution, when passed, caused

great rejoicing and shaking of hands, and was made unanimous.

#### REMARKS.

The brethren at St. Louis had introduced a secret work before the brethren of Kentucky, and, as an effort was being put forth to establish a National Grand Lodge, we were unwilling to introduce anything pertaining to secrecy until we had accomplished that object. There were parties in St. Louis anxious to come over and introduce their work, and parties here encouraging them to come. This was discouraged by us for the reason that all of our correspondence was through our Grand Lodge and its officers to officers of other States, and we did not wish to forestall any of the proceedings that would naturally come before that body. Therefore, at the first Convention held in Louisville in 1875, one secret degree was introduced for recognition. At the Convention that met in St. Louis in 1876 we encountered considerable opposition from those parties who were so desirous of introducing signs or secrets before the meeting of the Convention. Letters were produced showing that parties in our city (Louisville, Ky.,) were cognizant of the affair, and had been sowing the seeds of discord. But after the matter was duly considered and explained, and the schemes laid bare and exposed, it was submitted to the Committee on Degrees. Success attended every effort, and the object for which we met was accomplished.

We were highly entertained by the citizens of St. Louis. There was a grand parade to the park, where a large concourse of people were enlivened with music and speeches by the brethren.



## FIFTH GRAND SESSION OF KENTUCKY—QUOTATIONS.

*“Brethren of Friendship*—Again we have met as a Grand Lodge, through the mercies of an all-wise Providence, to transact the business of another year. Since our last meeting prosperity has attended our efforts and the progress of our Order has surprised the most sanguine expectations.

“After the rise of the Grand Lodge in May, 1875, in Owensboro, a Convention met in Louisville, July, 1875, for the object of uniting all of the lodges known as the United Brothers of Friendship. Six States were there represented and the union formed. You have before you the proceedings of said Convention. One of the main features of it was the introduction of signs, grips, and pass-words, making our society a secret one. It at once gave a new impetus to the lodges. One degree was introduced for the first year as a trial; so far, it has worked admirably.

“The Convention adjourned to meet in one year from the time of its adjournment, at St. Louis, Mo., at which time it met, and we are proud to say that our Grand Lodge was nobly represented. There were eight States represented in the Convention—several States that were not represented in the first were there—also a portion of this Order known as the ‘National Wing of the Order,’ whose location was in Missouri, and who had not confederated with us in the union of 1875. The object of the Convention was to harmonize, if possible, the two wings or factions, State and National, and also to make a uniform work for them, if the union could be accomplished. We are proud to say that we were successful in our mission and object. After a thorough investigation of the charter rights of each State, and the origin of our Order, also the rights and privileges derived from the laws of the several States, contained in their charters, a resolution was offered that each party of the Brotherhood would agree to sustain whatever the Convention would do in regard to making the union permanent, said resolution being the basis on which the delegates acted. Hence a *union* was formed on the following basis:

“That the work of the Order shall consist of three degrees, those degrees to be arranged as follows: The Con-



vention at Louisville, in 1875, organized on a basis of one degree, known as the First Degree of Kentucky. Missouri's second and third degrees to be retained and added to the first degree of Kentucky, making three degrees.

"The subject of a National Grand Lodge was next presented. This subject was thoroughly discussed and many reasons given, pro and con, by the delegates. It was finally agreed upon to form a National Grand Head. The officers were nominated and elected. Your humble servant and several of the Kentucky members were elected to positions in the new compact. The action of this Convention touching the National is to be ratified by the several Grand Lodges at their first session. It will be a matter for your present consideration.

"The duties of this year have been arduous. Owing to these proposed Conventions we have had a very extensive correspondence with the officers of Grand and subordinate lodges touching the subject of the Convention and the changes attending it. The lodges of our State under the jurisdiction of the Grand Lodge are in a prosperous condition, as far as we can learn.

"We have visited a number of the lodges in this State, but not all of them. We made the following visits: Lexington, Covington, Maysville, Cincinnati, O., Bloomfield, Fairfield, Taylorsville, Chaplin, Shelbyville, Lebanon, Stanford, Frankfort, and our city lodges. We found the lodges, generally, prosperous, with but little to distract and interrupt their progress. We also deputized our Past Grand Officer, H. P. Gaines, to visit the lodges at Flemingsburg, Paris, Georgetown, and Mt. Sterling, and to establish lodges at Lexington and Danville. We also deputized Bro. D. M. Brown to establish a lodge at Cadiz, Ky. We also deputized the Grand Secretary to visit Wilsonville Lodge, which he reported in good condition.

"Letters have been received during the year from various directions, in and out of the State, for information concerning the establishment of lodges, their work, etc. Such information has been given by letter and by a distribution of minutes and constitutions, which has had the desired effect

toward the establishment of lodges. Our State now numbers fifty-six lodges, eleven of which are in the city of Louisville.

“The resolution passed by the Convention of 1875, held in this city, concerning Ladies’ Temples for the Order, has been put into successful operation. Several charters have been granted, two being in the city of Louisville and one in the city of Covington, and we have applications for others. We highly commend this female branch of the Order as tending to elevate our wives and daughters by bringing them nearer to us in the ties and mysteries that we so highly appreciate.

“A special session of the members of the Grand Council and Masters of the city lodges was called on the — day of February for the reason that a spirit of insubordination was exhibited by Bro. Henry Wilson, the acting Master of Hazelton Lodge; said brother having persistently introduced regulations into the Order without permission from the Grand Master or Grand Lodge, and in violation of section 7 of the Constitution.

“At said meeting the Grand Master was sustained by the Grand Council and Masters. Bro. Wilson stands suspended by the Grand Master, and also by his lodge, for improper conduct. Said brother also wrote a very unfair letter to the St. Louis Convention against the officers and delegates of the Grand Lodge, containing many falsehoods, which had a tendency to hinder our progress for a while in the Convention. We remand his case to this Grand Lodge for consideration.

“Bro. St. Louis Davis, a member of our Order, who left us about six years ago, to take work in the ministry, in the State of Arkansas, and who was also successful in establishing lodges in that State, is among the deceased of this year. We have received letters of his demise. He died in the triumph of a living faith, with a wish that his brethren should meet him in heaven.

“We have a communication from the Knights of the United Brothers of Friendship, of Detroit, Mich., through our esteemed and worthy brother, J. H. Rector, desiring our

co-operation in that direction, he having been assigned to the work of establishing encampments throughout the South.

“Brethren, this has been one of the most successful years of the Order. We have granted charters to nineteen lodges. Eight of them were granted to Louisville. We have much to be proud of. It is our fifteenth anniversary, with fifty-six lodges in the State, a Grand Lodge, and a union formed with eight sister States, and several others asking recognition into the Brotherhood. In the language of one of old, ‘Surely God is with us,’ for he is turning the hearts of the young men to virtuous habits, and from vice and immorality. Hundreds of them are studying and learning the golden rules of our Order. Young women are entering the temples, that they, too, with their brethren, may learn these mysteries, and inculcate them in their lives. Brethren, you have a golden harvest before you, then ‘thrust in the sickle!’

“For five years you have intrusted to my charge the guidance of this Order; you have honored me with the highest honor—that of Grand Master. I have endeavored to fulfill the trust faithfully that you have so often reposed in me, and if I have met with success, it has been by the help of God and your assistance. I have erred at times, I doubt not; but it is human to err. I claim not perfection, but I know that to err has never been intentional during my administration. I have striven to deal justly with the brethren, yet tempered with mercy, and now that my term will expire at the close of this session, I had hoped to be relieved from the cares of an office for at least a year. But, behold! a greater responsibility has fallen upon me by the National Convention conferring upon me the office of National Grand Master. Instead of looking after the interest of one State, I shall have the interest of many States to which to administer; yet in this capacity, in my new position, I earnestly ask the assistance and general co-operation of the entire Brotherhood.

“In conclusion, my brethren, it will devolve upon you to select one from your midst to be your Grand Master. You have a number of worthy brethren that no doubt will serve

you faithfully and competently. Hence I leave the matter in your hands, hoping that you will make a wise and judicious selection. I thank you, brethren, for your many kind regards and the support that you have given me for five years as Grand Master.

“WM. H. GIBSON, SR., *Grand Master*.

THE FIRST STATE GRAND LODGE IN KENTUCKY AFTER THE ORGANIZATION OF THE NATIONAL GRAND LODGE IN ST. LOUIS, MO.

It was one of interest. The actions of the National were to be ratified by each State Grand Lodge. A Grand Master for the State of Kentucky was to be elected and the report of the former Grand Master, who had been promoted to the office of National Grand Master, was to be received also.

The reports of the delegates to the National Convention were to be received and adopted.

A resolution was offered, and passed unanimously, that a vote of thanks be tendered Bro. W. H. Gibson, Sr., for his faithful services during five years as Grand Master of the State; and also that he be presented with a gold chain, the presentation to take place at the Exposition building at 11 o'clock P. M., August 25, 1876.

The presentation by J. H. Taylor, P. G. V. P., was performed in the presence of an immense audience.

## CHAPTER VI.

### NATIONAL GRAND MASTER'S FIRST REPORT.

LOUISVILLE, July 1, 1878.

*To the National Grand Officers and Members of the United Brothers of Friendship:*

BROTHERS—I take great pleasure in presenting to you the following report of the financial transactions of my office from July, 1876, to July, 1878, with the hope that you will

find everything satisfactory as to the discharge of the duties incumbent upon me as National Grand Master.

Through the providence of God we are again permitted to meet in our biennial session. Since last we met many voices that joined with us in our lodge exercises have departed this life, and their names are registered on the death-roll of our Order, and we trust that their spirits are enjoying the repose of that better land for which we are all struggling.

Since the adjournment of the National Grand Session we have endeavored to perform the responsible duties devolving upon us in consequence of the high and honorable position to which you have seen fit to exalt us. We entered upon those duties without any *written laws to govern us* save such usages as are customary to a National Grand Master having the oversight of the whole Order throughout the States. Our first business, after leaving St. Louis, Mo., was to arrange for the publishing of the minutes and secret work of the Grand Session, said work being delegated to us by the Convention. These duties were performed to the very best of our ability, though without any means to meet expenses, which amounted to a sum bordering on two hundred dollars. After the work was printed and ready for delivery we notified the proper authorities of the several States and waited for remittances to meet expenses, as was agreed upon at St. Louis, Mo. With but few exceptions, the reply was to send the work, but, as the lodges were not able to pay or settle then, they would do so hereafter. We did not feel justified in doing so, hence a large portion of the work remained in the printing office for one year before it was paid for and distributed to the lodges. Here, let me say, that we had to deviate from the course we had intended to pursue when we started out, which was to have all moneys pass through the hands of the National Grand Secretary and National Grand Treasurer, as is customary; but for the reason that we were held responsible for the printing and the State lodges responded so slowly or indifferently to our request to pay their *pro rata* of expenses, we were compelled to take a different course. That course was this: to use the money on application for charters to the liquidation of the printing bill, as



the money could not be collected as provided for by the National Grand Lodge at St. Louis, viz.: that each State should pay for its portion of printing.

The duties of the National Grand Master, as we understand them, was to establish lodges and temples in States where there were no Grand Lodges existing. This we have done, and by pursuing this course we have succeeded in paying off the National Grand Lodge debts and have a small balance to turn over to the National Grand Treasury.

This course of procedure was somewhat out of the proper channel, but it was a case of emergency, where we were dunned for the printing bill, and there being no other resource, we took this, hoping that when the Grand Lodge assembled it would verify our acts so far as they were consistent. We informed the National Grand Secretary of our course at different times and assigned the reasons for so doing. Several charters granted by me failed to have the Secretary's signature attached, as we were separated by many miles, and it was inconvenient to have them signed without incurring the expense of double postage and no treasury to draw from.

These charters can be called in and others given, or his signature authorized and affixed.

Another matter has given me considerable trouble, and also attached to it some expense, that is, the imposition of a so-called Grand Master for the State of Arkansas, in the person of one J. C. Foster, who has roamed the State of Arkansas, some portion of Tennessee, Louisiana, and Texas—the latter State he has swindled out of hundreds of dollars, by collecting in advance money for charters, degree books, regalias, pins, etc. He has represented himself as Deputy National Grand Master, claiming that his authority was received from us as National Grand Master. He was more successful in Texas than elsewhere, from the fact that the State is very large, and contains a vast territory—five times as large as the State of New York. We had a Grand Lodge in that State, and yet it appears that in the northern part of the State, where he was operating, they did not know that a Grand Lodge existed. About twelve lodges were organized



by him and large amounts of money gathered, with the assurance that he had written to the National Grand Master for charters, and that he was waiting for them. They waited until their patience became threadbare; they then took matters into their own hands, and began writing and dispatching to me, relating the state of affairs, and threatening a dissolution, and to organize into some other order. We wrote to them that there was a Grand Lodge in the State of Texas, and gave them the name and address of the Grand Master. Their reply to me was this: That they had been deceived by deputies, and that if the head of the Order would or could not visit them, that they would disband.

After consultation and deliberation we concluded to risk a visit to Texas, and save those brethren to our Order who desired to be with us, but were ignorant of our workings.

We left Louisville October 14, 1877, for Sherman, Texas, and arrived on the 17th; met the brethren and sisters' temple, lectured, and put them in working order; remained two days; left on the 18th, P. M., for Dallas, Texas, in company with Bro. Henry Reid, of Sherman, who rendered us very efficient service; arrived at Dallas, met the lodge, gave instructions, heard grievances, and set them to work; met same lodge on the 19th; invited to Fort Worth, but did not go; left the same night for Austin and arrived there on the 20th, and met several Grand Officers of the State, with the subordinate lodge of Austin—a noble band of brothers—who received us cheerfully.

We compared our work, and such changes as we deemed necessary we made; we also informed the Grand Officers of the depredations of Foster, and heard the grievances of that body against him, who, they asserted, had robbed them of their means by imposition, and that they desired to be set right and receive the proper work. We obligated them and put them in possession of the work. Other lodges in the northern part of the State applied and needed our attention, Fort Worth, Jefferson, Texarkana, and Shreveport, about one dozen lodges in all. Under the circumstances we deemed it advisable to visit the southern part of the State and confer with the Grand Master and officers, and acquaint them with

the state of affairs. After writing and dispatching we received pressing invitations to visit them. Then we conceived the idea of the necessity of deputizing some one to visit the lodges of the northern portion of the State and inform them of our presence in the State, and also to give instructions as received from us. For that purpose we selected Rev. Henry Reid, of Sherman, who had urged every means to have the Order set right before the people of Texas. We authorized him to act as deputy over those lodges until the time for the call of the Grand Lodge of Texas, and then report to that meeting. We thought this whole matter would be settled, and that the northern lodges would be recognized and be received under the State Grand Lodge of Texas.

Hence my visit to the southern portion of the State to confer with the Grand Master and Grand Officers, and inform them in person, and map out a plan for a union of the legitimate and illegitimate lodges.

We granted charters to Sherman and Bonham, and obligated them at Dallas, so that they might be properly within the fold.

We visited Austin, arriving there on the 20th, and were received by W. H. Mitchell and a number of the leading members, also Bro. Black, Deputy Grand Master of Texas; visited the lodge on the 21st and 22d inst., lectured, revised their work, and conferred with them in regard to the best mode to pursue towards those northern brethren who had been so basely deceived. The brethren expressed a desire to see them under the control of their Grand Lodge, and promised to work to that end when assembled.

We left Austin on the 22d, at 7:15 P. M., for Houston, arriving there at 8:30 A. M. on the 23d inst., and met with a very warm reception from Bros. F. E. Banks, Watson, Green, and others; met the lodge at night, had a happy reunion, was introduced, lectured, and set matters in order generally.

On the 24th we left for Galveston, arriving at 12 M., and were received by Bro. Moses Morris and S. M. Todd, Grand Secretary. A very heavy storm prevented our visiting the lodge until Friday, the 26th, causing us to remain three days. We had a good time, this being the headquarters of

the Order, with a finely furnished lodge room. We lectured and tried to make ourselves generally useful, reviewing matters pertaining to the disturbances in the State, and arranging with the Grand Officers on the basis mentioned before. I expected to have met Grand Master Vanburen, but was disappointed, as he had removed to another portion of the State, and did not get my letter until I had left the State.

The time of the meeting of their Grand Lodge had passed without a call. We urged them to call a session as early as possible in order to perfect arrangements with the northern brethren of the State. The Grand Lodge assembled at the time appointed, and you have their representatives and minutes for reference. We learn that the matter had not been amicably adjusted, as we had hoped it would be, at that session at Houston. It is, therefore, a matter for consideration by this Grand Assembly. There are about a dozen lodges claiming protection from this Grand Body.

We have also recently received a communication from parties in San Antonio, Tex., claiming to be United Brothers of Friendship, set up by Foster, and inquiring as to his authority, and desiring to know if there is a Grand Lodge in Texas. We have written to the Grand Officers in Texas informing them of the matter.

Louisiana has also been imposed upon by said Foster. A lodge has been organized at Shreveport, La., and we have received many communications from there. We sent them the charter gratis, as they claimed to have paid for one, and as we expected a delegation from there we hoped that their grievance would here be settled.

We visited the State of Indiana soon after the adjournment of the National Grand Lodge. September 4, 1876, we organized a temple in the city of Indianapolis in the A. M. E. Church (Elder Lankford, pastor,) numbering one hundred and fifteen worthy ladies.

September 6th we visited Covington, Ky., and organized a temple for our State.

November 16, 1876, we organized a male lodge at Indianapolis of forty members. We were assisted by Bro. W. H.

Lawson, one of the original founders of the Order. On the 17th inst., we visited the temple, settled a difficulty, and left them in good condition.

April 28, 1877, we organized a lodge in Indianapolis of forty-one members, all apparently good material.

On April 30th we organized, in the same city, a temple of ladies, visited Temple No. 1 at night, gave them a lecture, and left them in good spirits. Indianapolis is now the stronghold of the U. B. F.'s of Indiana.

August 20, 1877, we visited Jeffersonville, Ind., and organized a temple there.

September 25th, organized in the same city a lodge, the application for which had been made before the Grand Lodge of Indiana had been organized, but we had not found it convenient to do the work. We had instructed the officers of the lodge to petition the Grand Lodge of Indiana, which they did, but the answer was unsatisfactory and they were about to disband, so in order to save them to our Order we organized the lodge.

On our last visit to Indianapolis we advised them to confer with the other lodges and call a Convention and form a Grand Lodge. They did so, and in July, 1877, a Grand Lodge was formed with Charles Asbury, Esq., as Grand Master, and the lodges and temples of the State are in a prosperous condition.

We organized a lodge at New Albany ———, 1877. There are now one male lodge and two temples in that city, all in good condition, as we learn from the officers.

We visited the State of Ohio. There is but one lodge there, which is at Cincinnati, and in a flourishing condition. We have had an application from Dayton, in that State, for a lodge, but, for some cause, we have not succeeded in effecting an organization. We commend it to the brethren of Cincinnati to work up.

We opened communication with an order in Cincinnati calling themselves United Brothers, who desired to know the terms on which they could be received into our Order. We furnished them with our minutes, and also met a committee. The only difference seemed to be a change of regalias. This

we left with the brethren there to work up, and the future will tell of their success.

From Illinois and Iowa we have received no special communication, save from Alton, that the lodge there is in good condition.

We have been in regular correspondence with the leading officers in Missouri and know nothing to mar the prosperity of that noble band of brothers.

We visited Arkansas in October, 1877. In the city of Little Rock, where we found the Grand Master of that State, Bro. A. W. Kern, there is a lodge of brothers and temple of sisters, true types of their Order, who received us very kindly and courteously. We lectured there on our new work, and put them in possession of all that was necessary to establish the Order permanently there.

We have received numerous letters from the brethren in Louisiana. A lodge has been organized at Shreveport, in that State, which has labored under many disadvantages. It was organized by Foster, promised a charter and degree books, regalias, etc., and paid for them in advance, but had not received them. We deputed a brother from Texas to go there and organize them properly, and sent them a charter gratis. We are expecting a representation here, and that all the facts in the case will be heard by this Grand Assembly. A sister's temple has been organized there by Bro. Dearmay and an application for a charter is now in our possession.

In the city of New Orleans a body has been organized and are preparing to send for a charter. We have sent them a copy of minutes and a constitution. The prospects look favorable in that State.

We have a lodge in the city of Memphis, Tenn., organized by T. S. Baxter. I have received numerous letters from them. They have had much trouble there. We should have visited them at the same time that we made our tour to Arkansas and Texas, but could get no reply from the officers of the lodge. We have learned that the lodge was not aware of my desire to meet them. They have since had a lawsuit, and their treasury is low. They yet desire to



have an official visit. We commend their case to the consideration of this Convention.

Our last visit was to Alabama, in June, 1878. At Huntsville we have a lodge and temple. A society had been established in 1866, but, by bad management and dishonesty of leading officers, it had dwindled down to nothing. A few brethren, however, held on and endeavored to revive it. They recently opened communication with us and decided to send for a constitution and minutes. They resolved to reorganize under our charter and receive the same work. We visited them for that purpose and installed the officers of a lodge and temple. The lodge is composed of about fifty of as good men as we have seen at any time or place, and the temple is composed of twenty-five amiable ladies, the wives and relatives of the brethren. They promise, under the new regime, to revolutionize the State of Alabama and make the United Brothers of Friendship a power within its borders.

There are other States in which our Order has not been introduced as yet, but it takes time to develop and utilize great institutions, and we believe we will be successful in organizing and establishing ours.

The progress of the Order has been rapid since our first National Convention in 1875. The second, held in St. Louis in 1876, gave a new impetus to our growth. Truly, it may be said that "In union there is strength." It was a new order of a few years' experience, and we have been carefully feeling our way, learning our weak points, and in our Conventions correcting our errors in order that we might emerge with greater energy and zeal in behalf of our beloved institution.

One among our greatest necessities is a printing bureau, or sinking fund, created for the purpose of meeting the expenses of our conventions or grand assemblies. We need the proceedings of our conventions, we need degree books, constitutions, and other things pertaining to a growing order like this. Minutes issued nine or twelve months after the adjournment of a convention do not show business qualities. Resolutions of taxation upon the membership of lodges,



with no power to enforce them, show weakness in the administrative power of the lodges. Standing debts from year to year do not add to the influence of any individual or body of individuals. Experience has taught us this lesson, and being desirous of profiting by the teaching of the school of experience, we have made the following arrangements for meeting the expenses of the Grand Lodge:

We called a Council of Grand Masters of States on the — day of February, 1878, in the city of Louisville, as instructed by the resolutions of the National Convention of St. Louis, Mo.

There were present at that Council Grand Master Chas. Asbury, of Indiana; T. S. Baxter, of Kentucky; National Grand Treasurer R. C. Fox, National Grand Chaplain E. P. Brannan, the Grand Council of Kentucky Grand Lodge, and the National Grand Master.

We decided on the day of meeting, stated our plans for raising means for defraying expenses, and deprecated the strain we had labored under in raising money to defray the expense of our Grand meeting.

Our plan was to sit in convention three days, and on the fourth day have a grand celebration, rent a park or hall, have an entertainment to raise the means, and the overplus divide among the Louisville lodges, who would be invited to assist in perfecting the programme. We issued our circulars, and accordingly, on the 30th of April, we called a mass-meeting of the Louisville lodges, read numerous letters from Grand Masters and Officers of States approving the call, and we then requested the lodges to appoint a committee to co-operate with us in carrying out this programme.

The lodges appointed their committee. After their appointment a second meeting was held, when the joint committee of lodges assumed entire control of the fourth day's management of the affairs of the Convention, and contended that this Convention had no power or control over it further than they permitted, more especially the financial department, a department conceived by us, and intended to assist in liquidating debts that might accrue against this body whilst here assembled.

Brethren, this portion of my address we deprecate, and would prefer that it were blank, but these are facts, and I desire that my acts in this particular be either approved or disapproved.

As the Executive Officer of the entire Order, we hold that a sub-committee from subordinate lodges have not the right to interfere with arrangements made by the Grand Masters and their Councils for raising means to defray the expenses of the Grand body.

If the plan were offensive they should have resigned and let others be appointed. We have not been notified from any lodge that the provisions made were offensive, or that they would not support them. Hence it must not be considered that we are charging the lodges of Louisville with discourtesy, but only the committee that has usurped all the power to itself. If we have a National Grand Lodge with an executive at its head, we claim that it should be respected; and it is with you to say, yea or nay.

In conclusion, my brethren, having given you in detail the most important transactions of our Order for two years, we submit it for your careful consideration.

Rev. E. W. S. Hammond, a member of the National Grand Lodge from Covington, Ky., figured conspicuously.

This being the first National meeting after the organization of the National body at St. Louis, Mo., two very important branches of the Order were to be organized, viz.: the National Grand Camp and the National Grand Temple and Sisters of the Mysterious Ten.

To Bro. Hammond belongs the credit of composing the ritualistic work of the Grand Camp. He, being chairman, wrote it, and the committee and National Grand Lodge endorsed it. He also espoused the cause of the sisters having a National Grand Temple. As there was considerable opposition to this feature of their organization, Bro. Hammond's appeal in their behalf caused a majority of the delegates to

vote in favor of this very important measure. The wisdom of it has been verified long since.

The closing scenes, a long and tedious work of five years accomplished, much anxiety was felt for the success of this meeting by the friends of the Union, for there had been an effort made to defeat it, and when the Convention was opened we found letters and adverse instructions against our plans, but, after a fair discussion, pro and con, the object for which we met was accomplished.

Kentucky, Missouri, Indiana, and Texas were represented in the persons of Grand Masters, viz.: W. H. Gibson, O. H. Webb, Frank Washington, and W. R. Vanburen. They were soon commissioned by this National Grand Body to go throughout this broad land, from ocean to ocean, from the gulf to the lakes, and proclaim the birth of a Negro Order, whose duty would be to gather in a portion of the millions of negroes who, on account of American slavery and an internecine war, were destitute of homes, uneducated, and starving for those comforts that go to make up and elevate a people. By their efforts they were to build up lodges and temples and widow's and orphan's homes, and assist in educating them in all the avenues of life that tend to make them free and happy. The blessing of God was invoked upon them, and they went forth as generals leading their respective armies. Time has revealed how well their labors have been blessed. This is the foundation upon which this structure was built.

## CHAPTER VII.

[CIRCULAR.]

## SECOND BIENNIAL SESSION OF THE NATIONAL GRAND LODGE.

The second biennial session of the National Grand Lodge will convene in the city of Indianapolis, Ind., July 1, 1880, at 12 o'clock M. Each Grand Lodge is entitled to five delegates and subordinate lodges entitled to three. Secretaries of subordinate lodges will observe Articles 1 and 2 in National Grand Lodge Constitution (page 36) in reference to taxes. All delegates will appear properly accredited. By order of

W. H. GIBSON, *N. G. M.*ED. F. HORN, *Secretary.*

## NOTICE.

*Ladies of the Mysterious Ten, United Sisters of Friendship :*

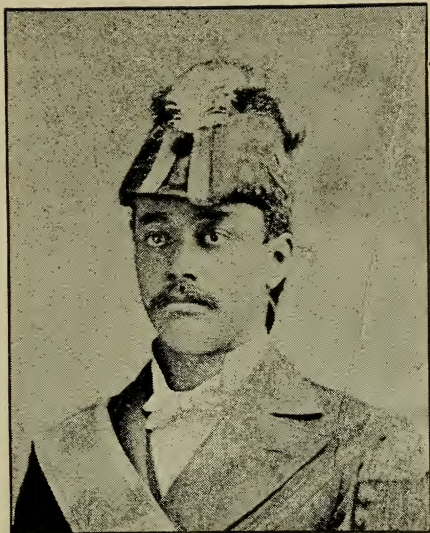
The second session of the Sisterhood will assemble in the city of Indianapolis July 2 at 3 o'clock P. M. Delegates from each temple will be expected to be present. Each temple will be entitled to three delegates, with credentials properly signed and attested.

W. H. GIBSON, *N. G. M.*ED. F. HORN, *Secretary.*

## NOTICE.

A session of the Grand Camp will be held during the session of the Grand Lodge. On the 5th of July a grand parade of the Order will take place, escorted by the Knighthood. A competitive drill for a fine sword will take place. Commanders of camps are expected to have their members uniformed in strict conformity to the regulations.

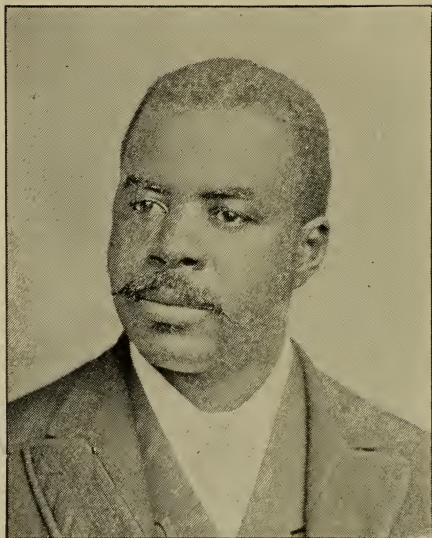
W. H. GIBSON, *N. G. K. C.*E. W. S. HAMMOND, *N. G. Sr. K. C.*J. H. RECTOR, *N. S. C.*J. McLEOD, *N. G. R.*



F. D. MORTON,

Indiana.

P. N. G. M.



F. W. GROSS,  
Texas.  
N. G. SECRETARY.



INDIANAPOLIS, July 1, 1880.

In pursuance to call, the National Grand Lodge convened in regular biennial session at the U. B. F. Hall, corner of Delaware and Court streets.

The Grand Lodge was called to order at 12 o'clock M. by D. N. G. M. A. W. Kern, of Little Rock, Ark.

The stations were filled as follows: T. S. Baxter, D. N. G. M., *pro tem*; E. F. Horn, N. G. S.; E. W. Marshall, A. N. G. S.; J. S. McLeod, 2d A. N. G. S.; J. W. Hillman, N. G. T.; Fred. D. Morton, N. G. L.; B. Cary, N. G. C.; C. Asbury and J. H. Rector, N. G. T.; A. Walters, N. G. M.; F. Washington, R. S.; H. W. Washington, L. S.; J. T. Amos, I. S., and W. H. Warley, O. S.

Devotional exercises by Grand Chaplain.

T. P. Pool, of the Committee on Reception, delivered the welcome address.

Response by Rev. Wyatt Scott, of St. Louis, Mo.

National Grand Master W. H. Gibson being detained, on motion the Committee of Arrangements met him at the evening train with carriages and music.

#### JULY 2, 1880—SECOND DAY'S SESSION.

National Grand Master W. H. Gibson was received with the honors of the Order and proceeded to make his biennial report, as follows:

#### ADDRESS OF THE NATIONAL GRAND MASTER.

*Brethren of the National Grand Lodge of the United Brothers of Friendship:*

The work of the Second Biennial Session being closed, I now submit for your consideration the subjoined report; and as a preliminary, allow me to say that, through the dispensa-

tion of Divine Providence, we are permitted to meet again and extend the greetings of friendship, and can say that "all is well," although we can not say that "we are all here."

We have been caused to mourn the death of two familiar faces; faces dear to our memory in consequence of past associations; faces imprinted on the hearts of the Brotherhood on account of their great zeal in promoting the welfare of the Order. I speak of Bros. Jones, Grand Master of Missouri, and S. M. Todd, Grand Master of Texas. May we sincerely say, "Brothers, rest in peace; you have fought a good fight, and have been conquerors—go up higher."

Now let us examine the work of the last two years and carefully note the result of this labor. At the adjournment of our last Grand Session we launched out upon the sea of onerous duties assigned to our hands. New laws, regulations, and degrees for both male and female were to be disseminated throughout our jurisdiction. With the assistance of our several Grand Officers we have, to a reasonable extent, been successful in advancing our cause. Our first duty was to co-operate with the Committee on Knighthood, whose chairman was Bro. E. W. S. Hammond. They received the hearty approval of the Brotherhood upon the completion of the great work entrusted to them.

The Committee on Second Degree work for the Ladies' Temple, whose chairman was J. H. Rector, performed their work with that degree of perfection which reflects credit and demands commendation toward its originators.

The work of these committees was printed and delivered to the National Grand Secretary for distribution.

The proceeds derived from the sale of minutes, degree books, rituals, etc., were to be appropriated as a special fund to be used for the purpose of defraying the expenses of the National Grand Lodge.

The Knighthood has been established upon a firm foundation, and bids fair to rival that of the most advanced of the older secret orders, and is bringing hundreds of good men to the lodges of this Brotherhood.

By persistent efforts we have succeeded, and now present to this Order a complete outfit. Our tactics have been

arranged according to the best methods, and are now in possession of the several camps.

Our lodges and temples throughout the several States have been visited officially by the Grand Masters and Grand Lecturers, and they report rapid progress. Hundreds have been added to the Order in its several branches, and, as a result, we find necessity for more legislation upon many articles in our Constitution. One of the greatest needs I find to be an equitable system of insurance. We expect to hear a report from the Committee on Plans of Insurance—a report that will meet the end sought.

The Sisterhood, a branch of our Order of which we are proud, has grown to such magnitude and excellence that additional and broader laws are needed to meet their requirements. The ladies' first and second degrees, in our opinion, are sufficient for present use, and they meet all purposes. We would simply recommend a change in the sign of the second degree.

An organ to promulgate the interest of the Order is much needed. Our worthy deceased Brother, S. M. Todd, may justly be considered the pioneer of this work, and we refer with pride to his effort in this direction. By his death, we not only lost an efficient and active member, but an able little organ in defense of the Order.

In September, 1879, the Ohio Falls Express made its debut. From the able manner in which it is edited, coupled with its extensive circulation, it has at once taken the front rank among colored newspapers. It is considered the paper of our Order, and we are proud to say that the editors and proprietors, Dr. H. Fitzbutler, F. D. Morton, T. S. Baxter, and E. W. Marshall, are active members of the Order.

Our Age, first a monthly, but now a weekly, was issued October, 1879, our National Grand Secretary, E. F. Horn, being its editor and proprietor. We recommend that one of these papers be adopted as our organ, and that this Order give it their hearty support.

In October, 1877, we appointed Bro. E. W. Marshall Assistant National Grand Secretary. He has distinguished himself as an efficient officer, relieving the National Grand

Secretary of considerable work, and he has proven a valuable acquisition as an officer.

#### VISITS.

August 16, 1878—By a special invitation we visited the lodges and temples at Huntsville, Ala., the occasion being their anniversary. We found them in a prosperous condition, with many of the leading citizens' names enrolled as members and officers. We addressed them, lectured, conferred degrees, and gave such instruction as was generally required. The insurance system was strongly advocated, and a desire generally expressed for the Grand Lodge to introduce it.

September 16, 1878—Organized and installed a camp at Jeffersonville, Ind., assisted by S. Kt. E. W. S. Hammond and Grand Master Chas. Asbury.

October 11, 1878—Visited Carthagenia Camp No. 2.

October 18, 1878—Visited Carthagenia Camp No. 2.

November 21, 1878—Organized a camp at Georgetown, Ky., assisted by V. Kt. Lewis Johnson, K. C., of No. 1.

November 22, 1878—Organized a camp at Frankfort, Ky., assisted by V. Kt. W. L. Johnson, K. C., of No. 1.

December 31, 1878—Conference with J. H. Rector, N. J. K. C., of Missouri, on the uniform of the Order. (Sample copies exhibited.)

December 5, 1878—Initiated candidates for Deborah Temple No. 28.

December 12, 1878—Installed officers for St. Matthews Lodge.

December 18, 1878—Visited Falls City Lodge.

January 18, 1879—Installed officers for Temple No. 1, Louisville, Ky.

January 20, 1879—Installed officers for Friendship Lodge No. 1, Louisville, Ky.

January 21, 1879—Visited Carthagenia Camp No. 2, Louisville, Ky.

January 28, 1879—Visited New Albany, Ind., and installed officers for St. Luke Lodge.

February 13, 1879—Visited New Albany, Ind., lectured and installed officers for Temple No. 1.

February 21, 1879—Visited Camps Nos. 1 and 2, Louisville, Ky., and lectured on Knighthood.

March 5, 1879—Installed officers for Deborah Temple No. 28, Louisville, Ky.

March 18, 1879—Visited Temple No. 1, Louisville, Ky.

April 5, 1879—Visited Garrison Camp No. 1.

May 16, 1879—Visited Chicago, Ill. Organized in the afternoon of that day a temple of thirty-five members, and at night a lodge of twenty-five members.

May 20, 1879—Visited Carthagenia No. 50.

June 6, 1879—Visited St. Rose Temple No. 17, Louisville, Ky.

June 10, 1879—Visited Temple No. 4, Louisville, Ky.

June 16, 1879—Delivered an address to Temple No. 4 at Twelfth-street Z. A. M. E. Church; a union meeting of the temples.

July 9, 1879—Visited a mass meeting of Ladies' Temples.

July 10, 1879—Installed officers for temple at New Albany, Ind.

July 25, 1879—Visited Hannibal Camp, Jeffersonville, Ind.

August 11, 1879—Visited Union Anniversary of Ladies' Temple, Louisville, Ky.

August 12, 1879—Visited Grand Lodge of Indiana.

August 13, 1879—Visited Carthagenia Camp No. 2.

August 16, 1879—Attended Charity Lodge Anniversary, Frankfort, Ky.

August 18, 1879—Called a special session of the Grand Camp at Cincinnati, O.; knighted forty-seven.

August 19, 1879—Banner presentation, Smith Lodge No. 1, Cincinnati, O.

August 20, 1879—Special session Grand Camp, Cincinnati, O.; Knighted thirty.

September 11, 1879—Left Louisville for Shreveport, La.; arrived 15th.

September 15, 16, 17, 18, 19, 20, 1879—Remained at Shreveport; assisted by Grand Master S. M. Todd, of Texas,



organized a camp, conferred first, second, and third degrees, lectured, attended anniversary of lodge and temple and parade of the Order.

September 22, 1879—Visited St. Louis, Mo.; met the brothers and sisters in mass; had a pleasant interchange of sentiment; escorted to a grand entertainment given by the G. U. O. O. F.

September 23, 1879—Visited Evansville, Ind.; Knighted twenty-three, organized and installed the officers.

September 24, 1879—Visited Covington, Ky., organized David Camp No. 6, and installed the officers.

September 26, 1879—Visited Cincinnati, O., organized and installed the officers of Belle Camp.

October 6, 1879—Visited Garrison No. 1.

October 22, 1879—Received a dispatch of sad intelligence of the death of S. M. Todd, Grand Master of Texas.

October 30, 1879—Met Committee on Camp Tactics and completed the work.

November 8, 1879—Met mass meeting of U. B. F. lodges, Louisville, Ky.

November 18, 1879—Visited Zion Temple No. 1.

December 9, 1879—Visited Temple No. 4, Louisville, Ky.

December 10, 1879—Visited Garrison No. 1.

January 5, 1880—Installed officers for St. James Lodge and St. Mary's Temple, Louisville, Ky.

January 16, 1880—Installed officers for St. Peter's Lodge No. 22.

January 13, 1880—Installed officers for Star of the West Temple No. 13, Sister Vina Harris, Princess; presented with a sword by the officers, which was the first sword made for the Order of K. of F.

February 18, 1880—Visited Garrison No. 1.

February 27, 1880—Visited Star of the West Temple No.

13.

March 3, 1880—Installed officers for Deborah Temple No. 28, and initiated; installed officers for Garrison Camp No. 1.

March 19, 1880—Visited Chicago, Ill., and organized a temple of seventy-three members.

May 29, 1880—Visited Indianapolis, Ind.



The closing scenes of this National Grand Lodge relieved us of a series of duties that had devolved upon us for twelve years or more, from secretary of a subordinate lodge to Grand Master of State and National Grand Master. We were gratified to know that we had the applause of the Order, and that we had been faithful in the performance of our duties; our financial affairs had been scrupulously observed, and every thing accounted for in our dealings with the different departments. In their complimentary resolutions we had conferred upon us the title of Honorary Membership in the Order of the United Brothers of Friendship, which shall ever be appreciated.

Though relieved of a great responsibility, we had premonitions of something greater weighing upon us. Three days after adjournment, we were caused to mourn the loss of our beloved companion, suddenly taken off by heart trouble. Her counsel had been of the greatest service to us in matters pertaining to the management of our affairs. She was one of the early regalia makers, and many members patronized her for her neatness and promptness in her work. We have lost a loving wife and Christian mother. Six children mourn her loss. Our prayer to God is that they may copy her Christian example, and endeavor to meet her in that "house not made with hands, eternal in the heavens."

The grand parade by the Order was witnessed by thousands of citizens and visitors from the surrounding country. The first competitive drill between our Knighthood took place at the Fair Grounds. Three camps, Belle, of Cincinnati, O., David, of Covington, Ky., and Garrison, of Louisville, Ky., entered. The drill was contested by Belle and Garrison, Belle being the winner of the prize, a sword, the first ever made for a colored organization. They retained it

until the sitting of the National Grand Camp at Louisville, Ky., 1892, when it was presented to the original owner, P.N.G.C. W. H. Gibson, Sr., by Wm. Smith, P. G. M., representing Belle Camp, Cincinnati, O.

## CHAPTER VIII.

### TEMPLE WORK.

The establishment of temples among the female portion of our families and other well disposed females has worked a great revolution in the communities wherever established. Our first effort of organizing after we returned from St. Louis was here in the city of Louisville. One of the oldest female benevolent societies, after learning of our intentions, petitioned us and reorganized under our charter, Sister Polly Mosby first Princess. Others soon followed, and the result in our city is twelve temples, and in other portions of the State equally as many. We have also established two temples in Indianapolis, Ind., two in New Albany, Ind., one in Jeffersonville, Ind., and one in Huntsville, Ala.; and we have visited and instructed others. The membership of these temples are yet increasing. Some of them are presided over by women of marked ability for government, while others have shown weakness; but with the code of laws put into their hands for their guidance and a council for appealed cases, all things considered, it has been a success. Thousands of women have been gathered into the folds of the society that otherwise would have been left to wander unprotected through the world without a brother's care. Hence, we have advised this convention of ladies of the time of our National meeting so that we might become acquainted as a family, and that the Brotherhood and Sister-



Miss C. E. SCULL,  
Texas.

N. G. SEC. S. M. T.



MRS. G. A. HENDERSON,  
Nashville, Tenn.

N. G. P.

hood of the different States might be brought face to face and our several wants and necessities made known more successfully than by correspondence.

The code of laws governing the female part of our Order was delayed and was not issued for at least six months after the minutes and degree books were out. Our apology for this is that we had the manuscript ready in part, but had not the means to pay the printer, and as we deemed the degree books of the greatest importance to the Order we attended to them first. We succeeded in having them printed and distributed, and but a few copies remain; we would recommend that the Committee on Constitution and By-laws revise and have a new edition published.

The number of male members of a temple is limited to three. We have carefully watched the workings of that portion of the system, and it is our opinion that three are sufficient, for the reason that we have a male department where gentlemen can exercise their love for the Order without intruding upon the ladies, and those three are only there for a specific purpose.

#### THE FIRST CONVENTION OF THE TEMPLES OF THE U. B. F.

The first Convention of the Ladies' Temple convened in Quinn Chapel A. M. E. Church, Walnut Street, in 1878, as no hall could be obtained of suitable capacity to accommodate the great number of sister delegates present.

Bro. J. T. Amos, Deputy National Grand Master, called the Convention to order, followed by the appointment of Rev. A. Walters, of Indiana, to act as Chaplain.

Hymn "Jesus, Great Shepherd," was sung, Mrs. Mary V. Smith presiding as organist.

The first chapter of Esther was selected for the scripture lesson.



The welcome address was delivered by W. H. Gibson, National Grand Master.

Secretaries—Rev. E. W. S. Hammond and Sister Margaret Finley, of Evansville, Ind.

Committee on Credentials—Sisters Laura Hamilton, Kentucky; Sarah F. Hart, Indiana; P. White, Illinois; J. H. Taylor, Tennessee; — Owsley, Missouri; Patsie Waddy, Arkansas; L. Taylor, Louisiana; O. Thomas, Texas; J. H. Rector, Missouri, at large.

During the absence of the Committee the Convention was addressed by the following brethren: Charles Asbury, J. T. Amos, A. Walters, Sister P. Hart, — Allen, Indiana; C. H. Tandy, O. H. Webb, Missouri; R. Nichols, S. M. Todd, Texas; A. W. Kern, Arkansas; J. H. Taylor, Kentucky; M. Finley, — White, and Rev. E. W. S. Hammond.

The Committee on Credentials returned delegates from the following temples: (For names of delegates see minutes). Chapman No. 19, Star of the West No. 13, Tallevate No. 7, St. Martin No. 8, Esther No. 4, St. Rose No. 17, Zion No. 1, Zion No. 20, Temple No. 27, Deborah No. 28, St. Mary No. 35, South Carrollton No. 39, Eastern Star No. 21, Mary Magdalene No. 33, Queen Esther No. 24, Union No. 11, Good Shepherdess No. 16, Rebecca No. 31, Rutt No. 22, Covington No. 6, United Sisters of Friendship No. 4, Venus Star No. 37, Star No. 18, St. Mary No. 2, Olive Branch No. 29, Star of Esther No. 30, Star of Carthage No. 9, Adelia No. 36, Grace No. 42, St. Francis No. 10, Kentucky; Mexico No. 1, Boonville No. 2, Friendship No. 29, Elizabeth No. 3, Rockport No. 4, Hannibal No. 4, Scott No. 15, Missouri; St. Mary's No. 2, Deborah No. 3, Golden Rule No. 4, Mt. Carmel No. 1, Star No. 6, St. Mary No. 7, Golden No. 5, Star of Esther No. 30, Indiana; St. Paul No. 1, Arkansas.

SPECIAL COMMITTEE MEETING AT NINTH AND MARKET  
STREETS, HALL OF U. B. F.

Pursuant to a call the Ladies' Temples of the city of Louisville met in mass convention in the brothers' hall, at 4 o'clock P. M., W. H. Gibson, National Grand Master, presiding, J. H. Rector, Past Deputy National Grand Master, and the present and past officers being present. J. S. McLeod was appointed Secretary.

The object of the meeting was stated by the chairman, which was to instruct the sisters in the work, and confer upon them the second degree, by the authority of the National Grand Lodge.

Sister J. H. Taylor was chosen by the National Grand Master to take the chair as Most Worthy Princess, to open the temple, to exemplify and make uniform the existing work, in order that differences might be compared, which was done, after the necessary officers were appointed. The work was commended by the National Grand Master, and Bro. J. H. Rector, of Missouri, was requested to give the opening ceremonies of Missouri Temples, which he did, and was also commended by the National Grand Master, who stated that the few technical differences could be readily reconciled.

Rev. E. W. S. Hammonds and F. D. Morton addressed the ladies on the present condition and possible future of the organization. Their remarks were very impressive and well received.

Sister Vina Harris, M. W. P., of Western Star Temple; Sister J. H. Taylor, M. W. P., of Temple No. 16; Sister Talbot, M. W. P., of Temple No. 25; Sister Gaddy, of Temple No. 28, made short and pointed addresses, assuring the brethren of their continued sisterly confidence and regard.

Thus closed the First Grand Session of the Sisters of the Mysterious Ten (U. B. F.), with forty-six temples represented and ninety-two delegates and visiting sisters from all the city temples.

The ladies were entertained with a Kentucky hospitality such as is common to Kentuckians.

Indianapolis was named for the next assembly.

The Temple Sisters gave a picnic at Central Park, and a grand review was held by the National Grand Officers, which was witnessed by a large concourse of citizens.

#### SECOND NATIONAL CONVENTION OF THE SISTERS, AT INDIANAPOLIS, JULY 17, 1880.

The Second Session of the Sisters of the Mysterious Ten was largely attended, business of importance transacted—ritualistic work, conferring degrees, and lectures in the new work. Sisters Hart, Finley, Robert, and Hamilton distinguished themselves as proficient in their offices. The ladies accompanied the parade in carriages. The banquet at the Exposition building was tastefully prepared and the guests had a very enjoyable time.

### CHAPTER IX.

#### INSURANCE OR MUTUAL AID DEPARTMENT.

The necessity of an insurance department connected with the Order had been discussed at every general meeting since the organization of the Kentucky State Grand Lodge, and various forms had been suggested. The National Grand Master had recommended it in all of his reports. At this session of the National Grand Lodge Bro. F. D. Morton, of the Standing Committee, offered a plan thought to be plain and feasible.



MRS. CELIA WRIGHT,  
Cincinnati, O.  
P. N. V. P.



MRS. M. E. WHITLOW,  
Cincinnati, O.



On motion of J. H. Rector, of Missouri, the matter of insurance was placed in the hands of a special committee, composed of Bros. Morton, Lawson, Baxter, Gibson, and Fitzbutler. The committee drafted a constitution, naming Louisville, Ky., as its headquarters. An act of incorporation was obtained, the incorporators being F. D. Morton, Esq., W. H. Lawson, Esq., and Dr. H. Fitzbutler.

Board of Management—F. D. Morton, President; W. H. Lawson, Vice President; W. H. Gibson, Treasurer; Dr. H. Fitzbutler, Secretary; T. S. Baxter, Assistant Secretary.

The management issued policies to the membership and a very bright prospect loomed up before us for two years. Our report at the Cincinnati meeting of the National Grand Lodge was encouraging, but in the third year a difficulty between the secretary and policy-holders caused considerable confusion, and in consequence of this our progress was somewhat impeded. A change of officers was the result of this affair. For one year we were endeavoring to settle the difficulty. At the National Grand Lodge at Galveston a review of the matter was placed in charge of a committee and properly adjusted, and the management placed in the hands of the following officers: W. H. Gibson, President; W. T. Peyton, Secretary; J. W. Hillman, Treasurer, with power to appoint sub-committees in the several States to act as agents. A new impetus was given to the Mutual Aid Association, a number of new policies issued, and a considerable sum paid to deceased members.

For four years the management of the Mutual Aid department was conducted by the above named officers. Their biennial reports were submitted, and received the approval of the Order. There were no deficiencies during their term of office. There was a marked improvement, new policies being issued, and the assessments of old claimants met.

At the session held at St. Louis, Mo., July, 1888, a new management was elected as follows: Dr. Burney, of New Albany, Ind., President; E. W. Marshall, of Louisville, Ky., Secretary; — French, of Louisville, Ky., Treasurer.

[NOTE—The State Mutual Aid Insurance seems to be superseding the National. They take up less territory, and are better managed. The reports of several States are quite an improvement on the former plan, and as soon as every member of the Order is enrolled on the insurance plan, and policies obtained, the results will be such as will make our Order all that the most sanguine could wish, and the relief to our dependent families will be an hundred fold.]

## CHAPTER X.

### ORGANIZATION OF THE GRAND AND SUBORDINATE CAMPS.

FRIDAY, July 5, 1878.

At this session of the National Grand Lodge the following resolution was offered by C. H. Tandy and R. C. Fox:

*Resolved*, That we recommend the establishing of the Knights of Friendship in all States composing the National compact of the United Brothers of Friendship.

By A. Walters and Chas. Asbury, as a substitute for the resolution of C. H. Tandy and R. C. Fox:

WHEREAS, As there is a Brotherhood of Knights of Friendship in the city of St. Louis, recognized by said State Grand Lodge as such; and

WHEREAS, The other Grand Lodges are not aware of the fact that the National Grand Lodge has not acknowledged it as such; be it

*Resolved*, That this Grand Lodge approve it as being of a higher degree of United Brothers of Friendship, and that the National Grand Lodge do recognize the Knights of Friendship of Missouri as the fourth degree of United Brothers of Friendship.

*Resolved*, That the said degree of Knight be given to the Grand Master of each and every State, and that he be instructed to give the same to subordinate Masters under his jurisdiction.

The resolutions were tabled by a vote of fifty-one to five.  
By Dr. H. Fitzbutler :

*Resolved*, That this National Grand Lodge do hereby establish the degree of "Knights of Friendship" as the fourth degree of the Order, and recommend the same to the subordinate lodges of the United Brothers of Friendship throughout the jurisdiction of this Order.

Lost by substitution.

By Thos. W. Johnson, of Ohio, as a substitute for the whole :

*Resolved*, That a committee of one member from each State here represented be appointed by the chair to compose or generate the degree of Knighthood.

Adopted, and the following committee appointed :

Knights Degree—Chas. Asbury, Chairman; J. H. Taylor, J. H. Jones, R. Toney, S. Johnson, A. W. Kern, S. M. Todd, E. W. S. Hammond, R. Christian, J. H. Rector, and F. Washington.

The degree, as composed or generated by said committee, was conferred on the delegates gratis at 9 o'clock P. M., July 5, 1878.

TUESDAY, July 9, 1878.

A meeting of the select committee appointed by the National Grand Lodge was held at the hall on the corner of Ninth and Market streets for the purpose of electing officers preparatory to the organization of a National Grand Camp, Knights of Friendship. W. H. Gibson was elected Chair-

man of the preliminary meeting with J. S. McLeod as Secretary.

Nominations for office of National Knight Commander being next in order, W. H. Gibson, E. W. Hammond, and J. H. Rector were nominated. W. H. Gibson was elected on the third ballot, and, on motion, his election was made unanimous.

The following officers were elected: E. W. S. Hammond, N. G. S. K. C.; J. H. Rector, N. G. J. K. C.; J. S. McLeod, N. G. K. R.; J. W. Hillman, N. G. K. W.; S. M. Todd, N. G. K. C. of G.; R. C. Fox, 1st N. G. K. G.; F. D. Morton, 2d N. G. K. G.; Chas. Bartlett, N. G. K. D.; J. H. Taylor, N. G. K. P.

The National Grand Camp being properly organized, the officers-elect were installed and camp opened in due form with a solemn and impressive ceremony.

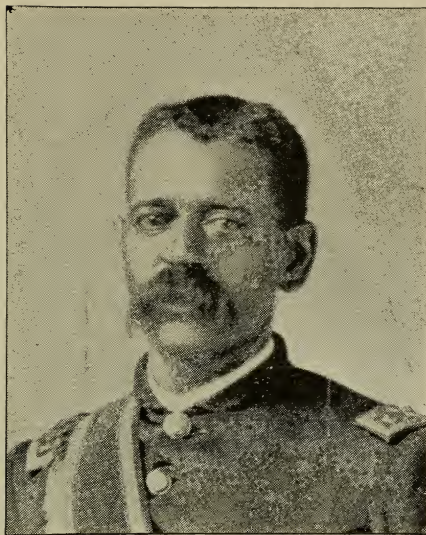
Resolutions offered:

*Resolved*, That the N. G. K. C., N. G. S. K. C., and N. G. J. K. C. shall be empowered to grant a warrant to open a camp of Knights of Friendship to any ten members of the United Brothers of Friendship having the third degree, and being in good standing, on their petition and the recommendation of the Master and Secretary, with the seal of the lodge affixed.

*Resolved*, That the aforesaid officers of the National Grand Camp are hereby authorized to agree upon and have printed blank warrants, with the proper emblems thereon, and the fee for issuing said warrants shall be \$5, which shall be paid into the National Grand Treasury.

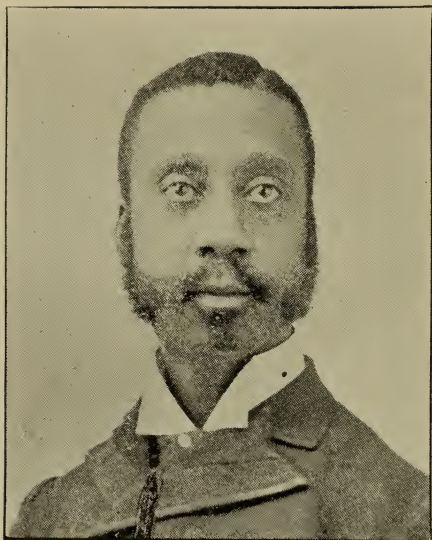
*Resolved*, That all past and present officers of the National Grand Lodge U. B. F. shall be entitled to admission as members of the National Grand Camp of Knights of Friendship on payment of three (3) dollars membership fee.

*Resolved*, That all members of this National Grand Camp, while in good standing, shall be considered honorary mem-



J. MONTGOMERY,  
Kentucky.  
P. N. G. C.





W. H. GIBSON, JR.,  
Louisville, Ky.  
P. G. SECRETARY.

bers of all subordinate camps established by its authority and under its jurisdiction.

The Degree of Knighthood was then conferred upon the following named brethren, and they were declared to be knights at large of the Order: J. Montgomery, J. T. Hudson, and E. W. Marshall, of No. 1; J. Gaddy, F. H. Antle, and H. W. Lewis, of No. 12; W. Day and H. C. Parker, of No. 21; W. H. Jones and R. Letcher, of No. 22; L. L. Fox, of No. 32; W. L. Johnson, Stepney Ray, and G. Murfrie, of No. 41; Isaac Curtis and T. Thomas, of No. 45; W. H. Warley and M. Green, of No. 47; J. W. Sherley and Wm. Coleman, of No. 50; C. S. Jackson, of No. 52; G. Hood and A. Slaughter, of No. 54.

[NOTE—The introduction of this degree into the Order, with its splendid uniform and drill exercises, gave to the young men of the Order new vigor, life, and animation. It has added very considerably to our processions and grand street parades, and the competitive drills have won the applause of the people and the press. The most noted camps are Garrison, Belle, and David, of Kentucky. The Captain General, W. Lewis Johnson, has immortalized himself as a drill master. The camps under his command move like clock work, and many are the trophies won from the Gulf to the Lakes.]

## CHAPTER XI.

### STATE GRAND MASTERS OF KENTUCKY.

L. H. Williams, elected August, 1876, at Louisville, Ky., successor to Grand Master W. H. Gibson, Sr. Grand Master Williams served but one term. He was a bright young man and promised to advance the interests of the Order. His first step was to resign his occupation (a blacksmith by trade), and travel as an organizer. At the expiration of his term the Grand Lodge preferred charges against him and he was expelled after a trial of several days' duration. He

finally made his mark, becoming a minister of the gospel and dying beloved and respected by the societies and the community in which he lived.

T. S. Baxter, successor to Grand Master Williams, was elected in 1877 at Mt. Sterling, Ky. Grand Master Baxter ranks with the fathers of the Order. He was in the first State Convention, and first Grand Secretary for Kentucky. He served four successive terms and organized many lodges and temples in this State and Tennessee. He has made many sacrifices for the interest of the Order, and has held many positions in State and National assemblies with profit and credit.

W. H. Lawson, successor to Grand Master Baxter, was elected in 1882 and served two terms. Grand Master Lawson's fame has gone abroad as one of the fathers and organizers of the Order. He is a charter member and a general dispenser of U. B. F. literature. He has served in all positions of importance, and, from all appearances, is destined to be of considerable service to the Order in his declining years.

J. W. Woolfolk, successor to Grand Master Lawson, was elected in 1885. Grand Master Woolfork, of Frankfort, Ky., ranks with the early and earnest workers. He served — terms and traveled extensively throughout the State, organizing a large number of lodges and temples. His annual reports show executive ability. He stands at the head of the list of legislators, as many of our laws are the production of his brain. He is the author of our code of laws—the Digest. He has filled many important positions in the State and National meetings, and seldom fails to be present.

E. W. Glass, successor to Grand Master Woolfolk. Grand Master Glass' administration was a clean one, as

he is noted for his business qualities. He had the support of his Grand Officers. His report compares favorably with his predecessors. He is popular as a politician, having been elected jailer of his county. He is known as a philanthropist in his vicinity, and by his influence many have sought membership in our Order.

W. A. Gains, of Kentucky, successor to Grand Master Glass. Grand Master Gains ranks among the popular young men of the Order. He has made a successful Grand Officer, has traveled the State about as thoroughly as any of his predecessors, and has wrought the lodges and temples up to great proficiency in discipline and in their financial relations. To his effort, be it said, the success of the Orphans' Home, thus far, is attributed. The notes were due and no money to meet them. He rallied the State, and Kentucky has met the obligations, otherwise we should have failed with the thousands of failures that have occurred during the panic. He has force of character, and seems to know where and when to strike for success. His general deportment is such as to command the respect of all true brothers and sisters of the Order. We should not be surprised to see him occupy the National chair at some future day. His term of 1894-95 has been one of many perplexities, but he seems to be equal to the task.

E. W. Marshall, Secretary of the State of Kentucky and Past Assistant National Secretary, has been one of the most conspicuous officers of the Grand Lodge for years. His untiring zeal and honesty and prompt attention to business has endeared him to the entire Order. His accounts are such as will always bear the closest scrutiny. His interest and support to the State Grand Master in the Orphans' Home affairs command the admiration of the membership at large.

The following eloquent speakers have addressed the Order of United Brothers of Friendship, of Louisville, Ky. : Hon. Peter H. Clark, Rev. Grafton H. Graham, Rev. Geo. W. Bryant, Hon. Morris Chester, Rev. E. S. W. Hammond, Rev. Lucket, Rev. Dr. E. Tyree, Rev. Dr. J. Abbey, Rev. Anderson, Rev. J. W. Asbury.

#### INDIANA.

Grand Master Chas. Asbury was one of the promoters of the Order in the southern portion of this State. He was beloved and respected by the members of the lodges and temples. He was elected Grand Master continuously, from year to year, until his death. His loss to the Order will long be felt, as his presence in the National Grand Lodge was always pleasant.

#### TENNESSEE.

Grand Master P. F. Hill stands prominent in this State as an organizer. The Order received many accessions during his administration. His difficulty with the National Grand Master caused a division in the State, but the Chicago meeting restored him, and he stands to-day a faithful worker and advocate of the Order. Our progress in Mississippi, Kansas, New York, and a portion of Alabama is due largely to his untiring efforts.

Grand Master Wm. Porter, successor to P. F. Hill, is really the hero of Tennessee. He has the force of character that draws men to him. His honesty of purpose qualifies him for the position of Grand Master. He has re-united the scattering forces that had ceased to act under Bro. Hill's supervision, and all seem now to be moving on to prosperity.

The Tenth Annual Session of the Grand Lodge of this State has clothed itself with honor and credit to the entire



Order. It being the Centennial Year of the State, Grand Master Hill and his aids have mapped out a plan to give the United Brothers of Friendship a prestige that will immortalize the Order in Tennessee and throughout the United States as a colored organization. Financial arrangements by contributions and other means instituted in order to make it a success; headquarters established in Nashville for six months, also a reception headquarters for the United Brothers of Friendship and Sisters of the Mysterious Ten from every quarter of our domain; a Grand Temple for the State organized; an endowment fund established; a committee appointed to select and purchase a Widows and Orphans' Home. This programme, successfully executed, will make the Order in Tennessee excelsior. J. Thomas Turner, the ever active Grand Secretary and Assistant National Grand Knight Recorder, and Bros. Hill and Porter, form a trio from which we shall look for wonderful results.

#### MISSOURI.

Past Grand Master Tandy, the father of the Order in Missouri, is extensively known throughout our jurisdiction. He has given much time and attention to the advancement and building up of the Order. He has been a conspicuous figure in all of her councils, both State and National, and was our first Deputy National Grand Master. Missouri's history is incomplete without the name of C. H. Tandy. In the First National Convention of the United Brothers of Friendship in 1875, held in the city of Louisville, Ky., he represented his State and did much toward the organization of the National Grand Lodge, which was fully established in his own State in 1876. J. H. Rector, his colleague, was also an active worker in that memorable event.

Missouri has furnished a galaxy of stars in our firmament : Bros. Webb, Jones, and Bartlett, the first Grand Masters, were revered by the Brotherhood. Rev. T. H. Phillips, with his burning eloquence, always aroused the National Grand Lodge members to eulogistic praise and applause. Rev. Wyatt Scott, his colleague, the impartial and urbane, is noted for his parliamentary points of order. A. B. Moore, the scholarly Grand Master, has left his imprint, and it will not be effaced during the existence of the Order. It was under his administration that the history of the Order in Missouri was ordered, and codified by that very excellent Secretary, W. N. Brent, whose minutes of our Grand sessions are so replete with general information. The Missouri minutes of 1890 should be in the hands of every Grand Officer. Through Missouri our Kansas work has received much attention.

#### ILLINOIS.

Grand Master Bish controlled the State for several years and promised favorable results, but unfortunately he became involved in a law suit with Mt. Hope Temple. The case was brought to the notice of the National Grand Lodge for two sessions, with instructions given, but he failed to obey them, and he was finally expelled at the St. Louis meeting.

Chicago is the headquarters of the Order in Illinois. The Sisters of the Mysterious Ten are the most numerous. The temples are composed of a very intelligent class of ladies, and they are doing much good for the Order.

The male forces are not so strong, as our opposition comes from the various male organizations in the State. We are in want of a good male organizer for that city. Since the accession of Drs. McGee and Jones we hope for a revival in the male department.

## OHIO.

Past Grand Master Wm. Smith ranks among the leading organizers of our Order. For about twenty years he has faithfully represented the United Brothers of Friendship from Smith Lodge No. 1. The Order has grown to immense proportions, until the leading cities of the State have lodges and temples organized, with some of the best and most intelligent citizens. His work among the camps deserves especial attention. Ohio's roster contains the names of Prof. Maxwell, O. P. Benjamin, Dehart, Ayres, and Linthecome.

W. T. Linthecome, a member of Rising Star Lodge No. 6, and Knight Recorder of Belle Camp No. 1, U. B. F., is one of the prominent and ardent workers of the Order. Bro. Linthecome is properly the originator of the insurance or endowment policy, introduced at the State Grand Lodge that convened in Cincinnati, August, 1895.

In his appeal to that Grand Body for the endowment policy we quote his remarks, that no doubt reached the hearts of all who heard him: "To have so elaborate funerals as we usually do, and then afterwards visiting the home of the deceased, our eyes beholding sights most pitiable to behold, and our ears arrested with the touching cry, 'Mamma, is there no bread?' and the answer comes 'No,' from the survivors of one who has spent his life in the Order, and his interment was one of grandeur. Ah! had part of the money that was spent on his or her funeral been bequeathed to the family, it would have reflected honor and credit upon that brother or sister lodge, and also the Order of U. B. F."

This appeal, after a lengthy discussion, had its desired effect, for it was, by resolution,

*Resolved*, That the United Brothers of Friendship and Sisters of the Mysterious Ten have and adopt an Insurance or Endowment Policy.

*Resolved*, That said policy shall go into effect immediately upon its passage at said Grand Lodge session.

The plan is plain and simple. The leading resolution is as follows :

*Resolved*, That the Board shall pay to the deceased member's survivors twenty-five cents per head for every financial member in the State of Ohio reported at the last quarter, last third month.

The officers were elected and all the necessary equipments for this department provided. Prof. H. J. Dehart is President, and the department is now running in good order, with Bro. Linthecome, Secretary.

#### ARKANSAS.

Grand Master Robinson, a highly respected brother, has worked ardently to build up the Order, and has held honorable positions in the National Grand Lodge. The recent sitting of the National Grand Lodge, which was held in the State house, reflects credit upon him, and shows what influence he has with the officials of his State.

#### LOUISIANA.

Among the early workers of the State was Bro. Dearmasey, who succeeded in organizing a lodge, temple, and camp at Shreveport. Grand Master Green, deceased, was an earnest worker, and established the Order in other parts of the State.

#### COLORADO.

Sister Foster, formerly of Chicago, Ill., Mount Hope Temple, organized a temple in Denver, and threw to the breeze

of the far West our work. She represented her temple at Little Rock, July, 1894.

#### PENNSYLVANIA.

Organized under the administration of National Grand Master F. D. Morton, and has been represented by the Rev. Jehu Holliday, now Bishop of the A. M. E. Zion Church.

#### NEW YORK.

Was organized under the administration of National Grand Master Collins by P. F. Hill, Organizer, and the late Rev. John L. Swears; also Canada.

#### WASHINGTON, D. C.

Organized under the administration of Dr. W. T. Peyton; also Liberia, Africa.

### CHAPTER XII.

#### SKETCHES OF NATIONAL GRAND MASTERS.

The history of the work of our first National Grand Master, under the organization of the Second Epoch having been given, we will review his successors.

Frederick Douglass Morton, second National Grand Master, elected at Indianapolis, Ind., July 6, 1880. Bro. Morton has been an earnest worker in the Order. He was the leader of his delegation to the National Convention at St. Louis that organized the National Grand Lodge. His telling speeches in favor of a union of all the lodges was replete with logical reasoning, and they had the desired effect. At the first National Grand Lodge, at Louisville, in 1878, his services rendered in that Grand Body convinced us that he was the coming young man that would do honor to the



Order if placed in the Grand Master's chair. His orations at Louisville and Indianapolis were received with the highest applause. He accepted the honor conferred with a firm determination to add new laurels to what had been achieved by his predecessor, and in order to accomplish his aim he resigned a lucrative position in the public schools of Evansville for one year in order to travel and organize lodges and temples. The sacrifice proved to be a great one to him, but his object was to improve the Order in all of its branches and introduce it into States where it had not yet been known. He was successful in that respect, and many lodges and temples were received under his administration and new States added to the roll. We regret that we have not his biennial report, that we might quote from it some interesting details of his work, which would add greatly to the historical sketches of the Order. Unfortunately, after being turned over to the National Grand Secretary, at Cincinnati, O., it is claimed that the entire minutes of that session were lost.

Bro. Morton was elected a second term at Cincinnati, O., July, 1882. It was at this session that the Order realized the sacrifice that the National Grand Master had made during his term of office after having resigned his position at a good salary. The office and labor of National Grand Master did not remunerate him for the sacrifice, and he was therefore loser by hundreds of dollars, consequently his second term was not as brilliant as his first, for the reason that he had to return to his occupation and devote less time to the Order.

At this session he recommended the degrees of the Royal Household for the Ladies, Junvenile Department, and Past Master's Council. These departments have been organized and are in good working order. The Insurance and Mutual Aid

Society was organized under his administration. The labors of National Grand Master F. D. Morton will compare favorably with his cotemporaries. His second term closed at Galveston, Texas; it was a stormy, though interesting session.

W. H. Lawson, third National Grand Master, one of the founders and charter members of the Order, the successor to F. D. Morton, was elected National Grand Master August 1, 1884, at Galveston, Texas. Brother Lawson has been known to the United Brothers of Friendship from its organization, through the first and second epochs, and now receives the exaltation of his brethren. It will only be a sketch of Bro. Lawson's work that we shall write, for it would take more space than we can afford in this history.

Bro. Lawson occupied the position of artist for the Order, being the regalia manufacturer, banner maker, and general decorator of the Order for years. He did all the work, but as the Order increased and became numerous its patronage was solicited by colored and white artists; and be it known, that thousands of dollars are reaped annually from our coffers. There is not a position in the Order that Bro. Lawson has not filled. His ability is acknowledged by the entire Brotherhood.

At the Galveston meeting one of the most important duties were assigned to him, that of chairman of the ritualistic work and the codifying of our laws. Without a nickel he went at the work, and involved himself to the amount of seven hundred dollars or more, causing him much embarrassment and loss of property. The work was approved and is now the standard work of the Order. He served one term as National Grand Master. It was under his administration

that the Order was carried into Michigan, Kansas, and Canada. Bro. Lawson's labors will ever be a standing monument to his fame in the Order.

Bro. R. G. Collins, successor to W. H. Lawson, was elected July 24, 1886, at Memphis, Tenn. Bro. Collins belongs to that noble band of brothers from the Lone Star State—a State of vast resources—a State that is only second in number of lodges. This State, whose territory is so extensive, with its large population of colored people, has contributed to the Order of United Brothers of Friendship some of her most intelligent citizens, male and female, of which Bro. Collins is a true type. Grand Master Collins served one term, and his biennial report is replete with valuable suggestions for the betterment of the Order. Financial embarrassments seemed to have met him at the beginning of his administration, but if his views are adopted his successor may not have the same to encounter. It may be proper to remark just here, that twelve years of experience with the workings of this Grand Body should have, by this time, completed a perfect system of finance; in fact, the system that we have, or the laws governing them, if enforced, would produce better results. We have the ability, we have the numerical strength to move mountains (so to speak), but it does seem that we are deficient in executive force. We agree with Grand Master Collins, that our laws must be enforced more rigidly in order to be financially successful.

Dr. W. T. Peyton's election to the National Grand Master's chair was another step in the advance. His position as an educator gave hopes for an administration far in the lead of his predecessors. His ambition for those honors and his qualifications to fulfill them was a sufficient guarantee for his success. His term began with the three-year system, adopted

at St. Louis, which gave him an advantage, allowing time to formulate plans and become thoroughly acquainted with the wants and usages of the Order. His first term ended at Chicago in 1891. His reports were received and adopted. He succeeded himself for another term. Under his administration the Orphans' Home was recommended and purchased on terms that are easy, and will be, when completed, an honor to the Order and to those worthy brethren in whose care the management has been intrusted.

During his second term, petitions have been received from our fatherland—Africa, across the sea—for admission to our Order; also from the West Indies communications have been received. Under Dr. Peyton's administration the financial department of the Order shows vast improvement, the heavy debts that had accrued under several administrations having been canceled. The Widow and Orphans' Home property was acquired under his second term, and bids fair to be a successful effort. The following are quotations from his annual address :

In the early part of the administration's career, by the consent of the State Grand Lodge I set forth a National Thanksgiving Day. The thought seemed well founded and has proven a great benefit to the Order. You must bear in mind that when we last met, the cry of our creditors was loud in our ears and is not yet silenced. The National Grand Secretary and myself have each a financial report which shows our present status. Dear brethren, we must provide for a better insurance and must establish the Orphans' Home, so nobly introduced by my loving friend and brother predecessor, R. G. Collins, of Texas. My visit to Ohio, Kentucky, Texas, Tennessee, Indiana, and Chicago are among the happiest periods of my life, and the many acts of kindness showered upon me by the brave Texans, the brilliant Buckeyes, the whole-souled Hoosiers, the Ten-



nesseans, Kentuckians, and those of Chicago, can never be erased from my memory, and will be told my children, thus making dear to them the names United Brothers of Friendship and Sisters of the Mysterious Ten. May 15, 1891, I received and accepted, with great reluctance, the resignation of Grand Master White, and recognized as his successor the Deputy, Bro. W. F. Bledsoe, of Marshall, Texas. By request, Bro. Isaac Curtis was appointed National Grand Organizer, to fill the term. The Order has been established in Kansas and strengthened in New York and Pennsylvania. I recommend that the Sunday next after Easter be the legal Thanksgiving Day of the Order. Further, that the National Grand Master be empowered to appoint a committee of three, with power to act in purchasing or erecting a National Home. I present the offer of the Centralia Land Association, offering a site for a home. I further recommend the publishing of a hand-book of the Order, showing its true origin and designs. I further recommend that the Mutual Aid Association be applied to States not having a satisfactory Mutual Aid Association, in the same manner as it is conducted in the State of Missouri; that this applies to States and Territories, but only to those joining the lodges after the passage of this law.

J. Chavis, of Illinois, read the following proposal for Orphans' Home:

WHEREAS, The contemplated Orphans' Home means the founding of an institution for the protection, care, and education of the sons and daughters of United Brothers of Friendship, who have been unfortunately deprived of that parental care so essential to the early training of men and women for usefulness in life; and

WHEREAS, Facilities for education and political protection can best be secured in the State of Illinois; and

WHEREAS, A single member of this noble and independent Order of ours, in the person of Walker Wilkinson, has agreed to deed to this Grand Lodge, or its authorities, fifty acres of Illinois freesoil, on the C. V. & C. R. R., in the



county of Alexander, and State of Illinois, for the site of said institution; therefore be it

*Resolved*, That the National Grand Lodge accept the above proposition and select the site for the Orphans' Home on said fifty acres of land, in the county of Alexander, and State of Illinois.

#### HISTORY OF PAST MASTERS' COUNCIL, ROYAL HOUSEHOLD, AND JUVENILE DEPARTMENT

As created by the following Compiling Committee, appointed by the National Grand Lodge, at a meeting held in the city of Cincinnati, Ohio, July 17 to 21, 1882: W. H. Lawson, G. M., Ky, Chairman; J. J. Norris, Pa.; W. A. Burney, D. G. M., Ind.; W. H. Coleman, G. M., Ohio; J. E. Bish, G. S., Ill.; Chas. Bartlett, G. M., Mo.; R. Lawson, G. M., Ark.; A. L. Scott, Tenn.; R. H. Day, Texas.

Revised and published by the following Ritualistic Committee appointed by the National Grand Lodge at a meeting held in the city of Galveston, Texas, July 28 to August 2, 1884: W. H. Lawson, W. H. Gibson, W. T. Peyton, and T. S. Baxter.

The Past Masters' Council, an annex to the Knighthood, has added interest to the membership as a door to the Knighthood and honors for services rendered.

The Royal Household adds beauty and grandeur to the Ladies' Temple degrees. Their Royal Court and splendid equipment is the crowning point of the Mysterious Ten.

Great interest is being manifested in the Juvenile Department by the mothers of the Order. It fills our hearts with gratitude when we behold the army of children being trained for usefulness by the mothers and sisters of the temples. Thousands have been gathered in since its organization.

## CHAPTER XIII.

THE BIENNIAL SESSION OF THE NATIONAL GRAND LODGE,  
HELD AT LITTLE ROCK, ARK., JULY 23, 1894.

The National Grand Lodge was called to order at 2 o'clock P. M., in the State House, National Grand Master W. T. Peyton in the chair. A large and respectful audience of ladies and gentlemen, citizens of Little Rock, and delegations of the Order filled the house. Address of welcome by Bro. Bradford, of Little Rock, response by National Grand Master, and short addresses followed by Judge Gibbs, of Little Rock; W. H. Gibson and W. H. Lawson, of Ky.; Wm. Porter, of Tenn. After a very pleasant interchange of feeling among the members, the meeting adjourned to meet at 9 o'clock A. M. on Tuesday.

At night the Temple Sisters gave a reception to the visiting delegates at the U. B. F. Hall. It was a very enjoyable feast of good things, such as revive the inner man. The citizens of Little Rock vied with each other in their efforts to care for us while their guest.

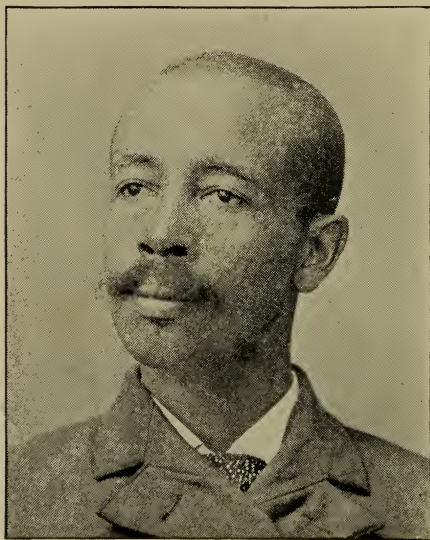
The business of the Grand Lodge was considerably retarded by a very unpleasant feeling that existed between the delegation from Kentucky and the National Grand Master in regard to the purchase of the Widows and Orphans' Home. Committees were appointed to investigate the whole affair, and after a thorough examination the National Grand Lodge referred the whole matter to the Grand Lodge of Kentucky for settlement. (See National Grand Lodge minutes).

MEETING OF THE NATIONAL GRAND TEMPLE AT LITTLE ROCK,  
ARK., JULY, 1894.

Grand Princess Mrs. Dr. Georgia Henderson called the temple to order. Divine blessing was invoked by the Grand



P. F. HILL,  
G. M. OF TENNESSEE.



C. D. PRITCHARD,  
G. M. OF INDIANA.

Chaplain. The routine business of the Grand Temple was then proceeded with.

The delegation was a very large one. The ladies were tastefully attired and attracted considerable attention throughout the community. Many wives and daughters of the male members accompanied them, and the presence of the ladies gave inspiration to the Grand Assembly. Mrs. Dr. Georgia Henderson, the Grand Princess, was re-elected for the fifth term. She seems to possess all of those qualities really necessary for that exalted position. Her demeanor is of a lovely bearing; she is scholarly, and withal a Christian. She has won the affections of all the Temple Sisters.

The Temple Sisters of the Mysterious Ten, of Little Rock, have made an impression that time will not erase.

The colored citizens of Little Rock are a business people. Their enterprise attracted the attention of their visitors; for amid the tortures and distress chronicled from day to day in the South, they seem to go right along as though nothing had happened. Their educational facilities are fair. They have good churches, and all are well attended. The colored tradesmen are patronized, also the professions. There are many farmers, who have a large proportion of colored salesmen vending their products with the same tact and skill as their white fellow citizens.

RECEPTION OF WILLIAM LLOYD GARRISON CAMP AT CHICAGO, ILL., JULY, 1891.

William Lloyd Garrison Camp No. 1, of Louisville, having just arrived in fatigue uniform, was introduced to the Grand Lodge by W. A. Gains, Grand Master of Kentucky, as follows:

*“Worthy Grand Master, Past Grand Masters, Officers and Delegates—I have the extreme pleasure of introducing to you*



the first camp that was ever formed in defense of the grand and glorious honor of this great Order, and bear in mind, if you please, that it has at no time ever faltered or shrunk from the performance of any duty; and we guarantee you that this valiant band of Knights of Friendship is still standing in defense of the sacred principles of our Order, and are a living illustration that men of color have the capacity to conceive and the ability to perpetuate a great organization for the benefit of mankind, and the presence of this camp here to-day is an assurance that you will be protected, if necessary, at the point of the sword."

National Grand Master Peyton said :

*"Members of the National Grand Lodge—*You have before you William Lloyd Garrison Camp, named in honor of the immortal friend of freedom. In those dark days of our experience, when there was no light ahead, when all seemed gloomy for our fathers and mothers, William Lloyd Garrison went forth in the path of right and duty, amid a storm of opposition, until he finally triumphed in the name of God and humanity; and so this knightly band of brothers, bearing his revered name, has raised the banner of our Order in honor of his memory. It is the first of our Order that trod the streets of Cincinnati, that marched through the dust of Indianapolis, and walked like men of war through the thoroughfares of Galveston, on the borders of the Gulf, all in honor of the United Brothers of Friendship. When this camp was requested to come to this city by the officers of the National Grand Lodge, to demonstrate the military perfection of the Order, it generously consented to pay its own fare. These Knights of Friendship are here at a personal cost to themselves of \$600, to further the underlying principles of our Order—Justice, Mercy, and Truth—and to bear aloft our banner in this great city. We ask, and we are sure, that the brothers and sisters of Chicago will treat them as they deserve, and in recognition of the compliment in calling upon the National Grand Lodge, we will now give them the grand honors."

## NATIONAL KNIGHT COMMANDERS.

W. L. Johnson, Past National Knight Commander and Captain General of the Valiant Knights of Friendship. This division of the Order is indebted largely to V. K. Johnson for the high attainments in the manual of drill, the perfection arrived at, and eulogies expressed on every occasion when brought before the public.

At the organization of Garrison Camp, when a drill master was to be selected, the National Commander offered Bro. W. L. Johnson for the position. He had some experience in the art of drilling, from the fact that he was connected with the military of our city and had excellent opportunities for learning. The selection proved a fitting one, so much so that from Drill Master he advanced to Knight Commander, National Knight Commander, and Captain General. He has been in office ever since the organization of the camps. Garrison has won many prizes and trophies by his skillful maneuverings. Two other camps have been organized, getting a portion of their members from Garrison.

Commanders—J. H. Rector, W. L. Johnson, Wm. Porter, Jesse Montgomery, Bryant Luster.

## MEETINGS OF THE NATIONAL GRAND CAMPS.

Louisville, Ky., July, 1878, organized; Cincinnati, O., August, 1879, extra session for work, Knighted 77; Indianapolis, Ind., July, 1880; Cincinnati, O., July, 1882; Louisville, Ky., extra session, 1883; Galveston, Tex., July, 1884; Memphis, Tenn., July, 1885; Memphis, Tenn., Grand Session, 1886; Little Rock, Ark., July, 1887; St. Louis, Mo., 1888; Chicago, Ill., 1891; Little Rock, Ark., 1894; St. Louis, 1896.

## VISITS OF VALIANT KNIGHTS.

Garrison visited Indianapolis in 1880 and contested for a prize with Belle, of Cincinnati, O.; Belle, of Cincinnati, O., visited Indianapolis in 1880; David, of Covington, Ky., visited Indianapolis in 1880; Garrison visited St. Louis in 1877; Garrison visited Galveston, Tex., in 1884; Garrison and Belle, of Kentucky, visited Indianapolis in 1888; Belle, of Cincinnati, visited Louisville in 1888; Garrison visited Chicago in 1891; Belle, of Cincinnati, visited Chicago in 1891; Morris Henderson, of Chicago, visited Memphis, Tenn., in 1891; Garrison visited Cincinnati in 1893.

The National Grand Camp met at Louisville, Ky., in 1892. The following camps were present: Winchester Camp, Kentucky; Mt. Sterling Camp, Kentucky; Quinn Camp, Indianapolis, Ind.; Lexington Camp, Kentucky; Carthage Camp, Jeffersonville, Ind.; Belle Camp, Cincinnati, O.; David Camp, Covington, Ky.; Pride of Kentucky Camp, Louisville; Belle Camp, Kentucky; Garrison Camp, Kentucky, and representatives from Little Rock, Ark., and Fort Worth, Texas.

The largest prize ever offered at any of our grand drills was presented by the three camps of Louisville, Ky.—the sum of \$500. Winchester Camp, Kentucky, captured the first prize, \$300; Logan Camp, Lexington, Ky., second prize, and Belle Camp, Cincinnati, O., third prize of \$100 each.

1888—A contest at Winchester, Ky., between Logan Camp, of Lexington, Ky.; David Camp, of Covington, Ky., and Belle Camp, of Louisville, Ky.

1889—A contest at Maysville, Ky., between Logan Camp, of Lexington, Ky.; Golden Eagle Camp, of Winchester, Ky., and Belle Camp, of Louisville, Ky.

1890—A contest at Indianapolis, Ind.—National Drill—between Garrison Camp, Golden Eagle Camp, Winchester, Ky.; Logan Camp, Lexington, Ky.; Belle Camp, Cincinnati, O., and Belle Camp No. 2, Louisville, Ky.

1891—A contest at Lexington, Ky., between Golden Eagle Camp, Winchester, Ky.; Belle Camp, Louisville, Ky., and Maysville Camp, Maysville, Ky.

Belle Camp No. 2, K. F., of Louisville, Ky., was organized on October 8, 1888, the following being the first elective officers: Lee Mattingly, K. C.; John Hyde, K. R.; Elijah Mitchell, S. K.; F. W. Kittrell, Jr. K.; Dudley Mills, Captain Guards, and L. Hutchinson, Captain General.

The first contest, at Winchester, Ky., between Lexington, Covington, and Belle camps, was won by Belle Camp, the prize amounting to \$50.

The next contest was at Maysville, Ky., between Lexington, Winchester, and Belle camps. Winchester received first prize, the amount being \$60, and Belle Camp second, \$45.

The next contest was at Lexington, Ky., in 1891, between Winchester, Maysville, and Belle camps. First prize, \$75, won by Belle Camp; second prize, by Winchester Camp, \$25.

At Indianapolis, Ind., the National Drill between Cincinnati, Garrison No. 1, Winchester, Lexington, Belle of Cincinnati, and Belle of Louisville, took place in July, 1890. First prize, \$150, was won by Belle Camp No. 2, of Kentucky; Garrison second, Winchester third.

The organization began with forty-two members. The following are the present officers: W. H. Smith, K. C.; F. W. Kittrell, S. K.; Theodore Terry, J. K.; B. F. Hays, K. R.; Oliver Arnold, Captain Guards, and L. J. Hutchinson, Captain General. Financial members at this date, thirty-five.

Never lost but one prize since organization in any contest the camp ever entered.

Pride of Kentucky Camp.—At the organization of this camp Valiant Knight Nathaniel Mathews was elected Knight Commander. This camp has a fine corps of members; they are well drilled, and have not had the same experience as Garrison and Belle camps, but with Knight Commander Mathews and his strict discipline they will vie with the other camps in the manual of arms. Every officer and member has the confidence of the Commander, and they can not fail to succeed. Valiant Knight Mathews has a large experience, and he has been in the Order since the first convention, in 1875. A. L. Jones, Commander.

Belle Camp, of Cincinnati, O., was present at Garfield's funeral, which took place at Cincinnati, O., September, 1881. Thousands of military and civic societies participated. Belle Camp, of Cincinnati, O., and David Camp, of Covington, Ky., made a handsome display in their beautiful regulations. They were assigned a prominent position in the line, with a band in front of them. They were commanded by V. K. Tom Johnson, with the following Grand Camp officers in full regalia: W. H. Gibson, Sr., N. G. C.; J. C. McLoud, G. R.; J. W. Hillman, G. W.; Wm. Smith, G. S. B.

## CHAPTER XIV.

### REMINISCENCES—TEXAS.

Our trip to Texas was fraught with forebodings, the history of the State being so noted for cow-boys and an element of outlaws that has terrified travelers from the days of San Jacinto and Gen. Sam Houston to and after the Civil War,



but duty called and "we must obey." At Texarkana we had our first mishap. We boarded the wrong train, through the ignorance of a porter or his meanness, there being only two trains on the road, morning and evening, and were dumped out at a saw-mill in a forest, to remain from 9 o'clock A. M. to 6 o'clock P. M. We had an engagement that night at Sherman, but failed, of course, to meet it. The workmen at the saw-mill viewed us with a critic's eye, but further than that they did not molest us. It was the most lonesome day that we ever spent. The train arrived, and we boarded it and left for our destination. We were received by Rev. H. Read, visited the temple and lodge, instructed them and left in company with Bro. Reed.

The scenery was grand, and the prairie afforded much food for reflection. In all the places we visited there, we found many thrifty colored Americans, their cabins and farms showing thrift and enterprise. Some of them had good churches and schools, especially at Dallas, Austin, Houston, and Galveston. We visited an institution at Marshall, supported by the Episcopalians, a gentleman from the West Indies being its principal.

We received the same treatment on the trains as our people are accustomed to in the South; we shared with the emigrants. Our train was crowded, and at night the cries of the children kept us awake. The foreign languages and costumes added considerably to the novelty. We ventured out to the hotels and lunch stands; at several we were accommodated and at others refused. At Herne we called for a cup of coffee, but the waiter must have been deaf and dumb, as he never answered nor opened his mouth, so I supposed he was a negro-hater, and I concluded to "let Ephraim alone."

At Austin we had a grand time with the brethren, lecturing and setting things right generally. We visited the Capitol, a beautiful stone building. The brethren had our photograph taken as a token of their esteem.

At Houston we were on the track of Foster, as he was in the city. A committee was sent to inform him of our arrival, and a meeting was arranged for 9 o'clock. But lo! at that hour the bird had flown to San Antonio. We had a grand time at Houston with the lodge and temple, and then left for Galveston.

We arrived safely in Galveston, and went out in the afternoon with Bro. Moses Morris to view the city. A rain came down upon us, and it continued from Tuesday until Thursday night. We were water-bound. The water was up to the floors of the street-cars and the inhabitants were floating around in skiffs. I began to think of some mode of escape, but I was surrounded by the gulf and the bay and the river and a three-mile trestle to cross to get to land. Friday was clear, the waters had subsided, and we had a glorious time. Saturday we left, delighted with our trip.

The meeting of the National Grand Lodge in Galveston July, 1884, left some pleasing reminiscences which will ever be remembered by the visitors to the Lone Star State, especially those from the more northern States and the delegates who had never been so far south, consequently, they were looking for strange sights. The delegations from Ohio, Indiana, Kentucky, and Illinois met at Cairo, and the Tennessee and Arkansas delegation met at Milan junction. We were introduced by Grand Master Hill, and soon became as one family. We found the brethren kind and affable, and the ladies graceful and dignified. The most elite of the Anglo-race could not have displayed more refinement than this delegation. A

special conductor was appointed to accompany us the entire route. Telegraphic communications were forwarded to the hotels and restaurants for meals. In the State of Texas we were accommodated at some hotels and at others we were denied the privilege. Our train was closely scrutinized by the Texans and inquiries made if we were emigrants, and to what locality, etc. The trip was a lengthy one on account of wrecks ahead of us. We left Louisville on Thursday and arrived at Galveston on Monday night. On Sunday evening we missed connection at a junction and we camped on the suburbs of a small town. We were accommodated at the hotel with supper and breakfast. The landlord and his family served us as though we were white. In camp we entertained ourselves with songs and speech-making. Nearly all the inhabitants of the little village came out to our meeting. Late at night a few cow-boys annoyed us by shooting around our camp, and caused us to put out sentinels composed of the members of Garrison Camp under Captain General Johnson. We left on Monday at 10 A. M. and arrived at Galveston at 9 P. M. Our arrival was greeted with cheers by a waiting assembly of citizens and members of the Order. We were kindly conducted to our lodgings, and received the hospitality of the citizens during our stay. The scenery was interesting. A view of the Gulf of Mexico, the strand and bathings on the sea shore, the gathering of shells by our ladies during the morning strolls, all added to our pleasure. Galveston turned out in force on the day of the parade. Thousands thronged the streets to witness the splendid cortege. The impression made will be a lasting one. All the delegates returned delighted with the trip except two, who lingered behind to continue the stroll longer on the beach, which finally ended in a wedding in the Lone

Star State between Hon. J. W. Woolfolk and a lady of Frankfort, Ky.

The meeting of the Grand Temple was largely attended and considerable business transacted by the ladies. A resolution passed and offered to the National Grand Lodge for approval, asking for a united Grand Lodge, composed of male and female, with the right to vote for Grand Officers, created considerable debate and confusion. The resolution was tabled, and a counter resolution passed to discontinue the Grand Temple and the presence of ladies at our Grand meetings.

The meeting adjourned, with many regrets by the friends of the ladies.

At the morning session, after the reading of the minutes, Father Gibson asked permission to make a few remarks, which was granted. He reviewed the proceedings relating to the ladies, and showed the bad effect that it would produce in the Order. He reviewed the temples from their organizations and showed the good they had done. In many cities they had been the forerunners in organizing, when men stood aloof from us. He stated that in nearly every organization in the country, State and international, females were recognized; they traveled far and near to build up the various institutions and help raise fallen humanity. His time was up, but he was permitted to proceed. After his speech the resolution was reconsidered by a very large majority, and the Grand Temple has survived the gloom of that evening's proceedings, and since then thousands of females have been added to the roll of membership.

#### ARKANSAS.

At Little Rock we were entertained by Bro. Kern, and the brethren and sisters made it very pleasant for us. We

visited schools, churches, and the various enterprises of our people. We found them in business and patronizing each other, also in the City Council and other departments of the municipality.

#### LOUISIANA.

The United Brothers of Friendship banner was first unfurled at Shreveport, in the northwestern part of the State. Our visit to that city was received with all the honors due our position in the Order. We were met at the depot by a committee of brothers and sisters and escorted to Bro. Johnson's, and royally treated for one week. We had a large amount of work to perform, such as initiations in the several degrees, knighthood, and temple work. We dispatched for Grand Master Todd, of Galveston, Texas, to come over and assist us. He came immediately, and we labored together and put Louisiana in working order. We were dined by the citizens of Shreveport in a manner that we shall not forget. After our labors were over, the Order had a grand parade and a meeting in the hall, where speaking and music enlivened the large audience. The principal business of the city is the cotton trade, of which our people are largely interested. The colored representative of that district, Senator Harper, visited us and showed great admiration for our Order and its workings.

S. M. Todd, Grand Master of Texas, related some thrilling adventures while organizing lodges in his State on several occasions. He was mobbed and cruelly treated by the outlaws that inhabit that section of country. On one occasion, he went into a store to purchase a handkerchief; he asked for the article that he wanted, and was told that such was for white people—bandanas were for negroes—and said that he was a northern negro putting on airs. There was a party



sitting around the store, and they immediately began to twit him about his clothing; his beaver hat was obnoxious to them; they swore that he was from New York and that he should deliver a greenback speech. They placed a box in the center of the store, made him mount it, pointed their pistols at him, and then shot at his hat, several balls passing through it; they also forced him to drink from a jug of whisky. He was so alarmed and frightened that he fell prostrate to the floor, and an old colored lady, who saw the treatment, begged them not to kill him. They promised her that if she would take him away they would spare him. They took his satchel, ripped it open, and discovered that he was a Grand Master; they taunted him, and warned him never to be caught in that neighborhood again.

At another time, while holding a meeting, the lodge was assailed by a klan and several were injured; some jumped from the windows; others were beaten by the mob. These are some of the trials incident to organizing in those districts where outlaws rule the community. But amid it all, we have, through the determined efforts of such men as Todd, Vanburen, Collins, Mitchell, and White, made Texas one of our strongholds.

Marshall, Texas, was reached on Saturday night, and our train proceeded no further. We laid over all day Sunday and formed some acquaintances. They had no lodge there, but a few members from Jefferson, about sixteen miles distant, upon hearing that I was there, sent Bro. Hernado, who drove over in his wagon, requesting me to visit Jefferson members; but for fear of missing the train at night I did not go. I attended church at 11 A. M., and at 3 P. M. worshiped in the court-house with an A. M. E. congregation, who had no church building. I escaped the klan of which

Bro. Todd related, but I met a *chinch* klan that annoyed me terribly on Saturday night.

## ALABAMA.

Our trip to Huntsville was an interesting one, from the fact that it was one of those States where negro supremacy was supposed to have the ascendancy at that time. On our arrival we were kindly received by Bro. Roberts and the members of lodge and temple. They were organized, but had not the secret work. We conferred degrees and installed officers. They had a street parade of a very creditable showing, public speaking at the Fair Grounds, and for the first time I had the pleasure of seeing the Juvenile Brothers' drill—a squad of boys from the ages of twelve to sixteen years, numbering about twenty-five—equipped and uniformed in Revolutionary style, commanded by a drill master that surprised me and many others for their precision and knowledge of military tactics. They received many eulogies and applause for their movements.

The colored people of Huntsville were moving along as well as could be expected, they were doing business according to their means, and had investments in real estate, groceries, etc. The schools and churches were improving. We formed the acquaintance of Professors Council, Goodloe, and Lowery—the former was principal of the public school, and he was highly appreciated by the people. Prof. Lowery, who has gained a wide reputation for his silk culture and exhibits throughout the United States, has a large following among his people. He run for the legislature in his district, but was defeated by a small majority. We were highly delighted with a visit to Miss Ross, the organist and pianist of the Methodist Church. Miss Ross is one of the most

brilliant musicians of the South, and a native Kentuckian. Her father, Rev. Liberty Ross, was an intimate associate of ours, and pastor of Quinn Chapel, Louisville, Ky., during the war. Sunday we visited the churches and Sunday-schools, and all had large congregations.

We were indebted to Bro. Lawless for a ride upon the mountains that surround Huntsville, from whose summit the States of Tennessee, Mississippi, and Georgia are seen. That trip was a memorable one. We were up above the clouds, apparently, and a terrible storm was raging beneath us—thunder roared, lightning played its antics as vivid as we have ever witnessed—finally we were in it and nearly drowned, our wagon being filled with water and our body thoroughly drenched, yet we enjoyed our visit and desired to stay longer in Alabama, for our treatment was the most hospitable.

#### ILLINOIS.

Received in Chicago by Bros. I. Walters and Alex. Taylors. Having planted our Order firmly on the Gulf, we were delighted with the idea of reaching from the Gulf on the south, to the Lakes on the north. Clubs were formed for a lodge and temple. Everything being prepared we organized them, and unfurled the banner of the United Brothers of Friendship and Sisters of the Mysterious Ten in Chicago. A grand reception was given at the close, and we were the recipients of a pair of gold eye-glasses by the ladies of Mount Hope Temple.

Our second visit to Chicago was equally as pleasant. Another temple was organized, and composed of the younger class of females, and as intelligent and promising as any that we have met anywhere in our travels.

## INDIANA.

Sister Hart, a faithful sister of St. Mary's Temple No. 2, of Louisville, located at Indianapolis, and through her influence we were enabled to enroll and organize the banner temple of the State. Through the influence of the sisters we were soon called again to organize a lodge and another temple. We had many friends in that city whose acquaintance we formed during the war, and they rallied to our standard, and our success was all that the heart could wish. Evansville, the home of the three United Brothers of Friendship giants of the State, Bros. Asbury, Morton, and Washington, gave us a grand reception. The lodges and temples there were up to the highest standard and proficiency of the Order. New Albany and Jeffersonville have received many visits from us, being on the border of Kentucky. We have almost considered them in our bailiwick. They have three temples, one camp, and two lodges there. We granted them charters and set them to work. They present a fine appearance when assembled, and have an intelligent corps of officers.

The Grand Lodge of Indiana is composed of good material, and their officers, Bros. Asbury, Morton, Washington, and Birney, reinforced by Prof. C. S. Pritchard, Seymour, Parks, and Harris, are competent. They have formerly met in joint session, male and female, as in Ohio, but they have increased in numbers and finance, so that each division can meet separately. We have spent some very pleasant hours in their sessions.

Our visit to their last session in 1893 convinced us of the demand for a history of our organization. The National Grand Master was present and witnessed their expression in

that direction. We consulted and resolved to issue one. The educational facilities of the State are excellent, and we have a number of the cultured of the State composing their membership.

#### OHIO.

Cincinnati, the Queen City of the West, had a noble representative in the person of Bro. Wm. Smith, of Friendship Lodge No. 1, of Louisville. Having removed from our city and located in Cincinnati, his desire was to see a branch of the Order established in Ohio. We corresponded, and soon a *pro tem.* lodge was in existence. Our services for organizing and granting them a charter was asked and we responded. Berkley Temple, our female representative, received its name from Sister Amanda Berkley, a very estimable lady, and the most efficient worker in the organization of that temple. We granted them a charter and set them to work, with a very efficient corps of officers.

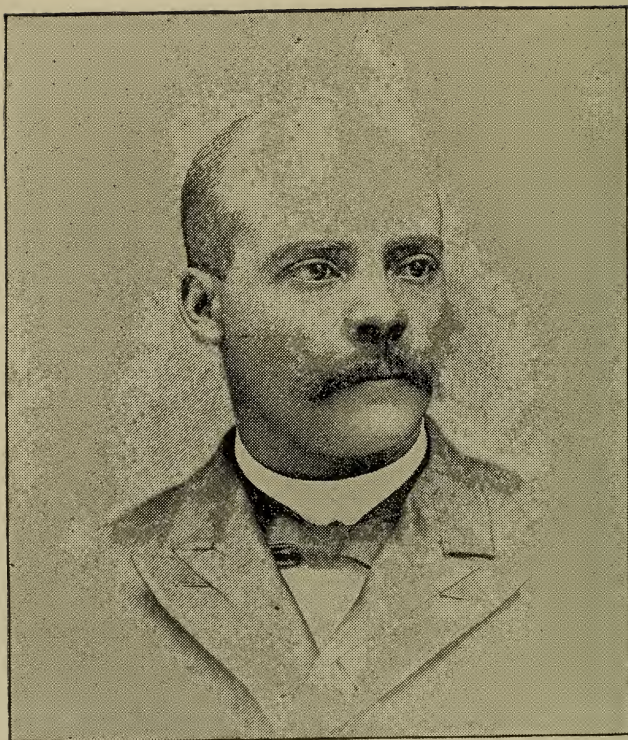
At Dayton we were represented in the persons of Bro. A. W. Jackson and wife, who worked so assiduously to organize a *pro tem.* body of United Brothers of Friendship and Sisters of the Mysterious Ten. They were successful, and Dayton can boast of an organization second to no other in the State. We visited them, and were highly delighted with the composition of that body of ladies and gentlemen.

We have visited the Grand Lodge of Ohio on several occasions, and we can truly say that it is a representative body, though deviating somewhat from our general rules in that they meet conjointly or as a consolidated body, lodges and temples doing their annual business in the same session. Circumstances over which they had no control was the cause of this digression. Our cause, though, has lost nothing by this seeming violation; for it is a fact, that we found in





J. H. AYERS,  
Cincinnati, O.  
G. M. OF OHIO.



A. J. DE HART,  
Ohio.  
PRESIDENT ENDOWMENT.

organizing our Order, especially in northern cities, that the females were first to receive it. Other orders had preceded us and claiming connection with organizations whose founders were white men and with a history antedating hundreds of years. The men of those cities were slow to welcome an order whose founders were Negroes, and largely of the late bondsmen. For several years our greatest support was derived from the women of Indiana, Illinois, and Ohio. Indianapolis, Cincinnati, and Chicago furnished the nucleus, but by persistent efforts, with efficient officers, we can boast of a strong organization of intelligent men and women as any order extant.

The first Grand Master of Ohio, Wm. Smith, deserves great credit for his untiring zeal in the interests of the Order. Having never been married, he keeps a suite of parlors for the accommodation of the local and visiting brothers. On several occasions visiting camps have been the recipients of his hospitality. The services of Grand Master Smith will ever be appreciated by the U. B. F. and S. M. T. of Ohio, and the entire brotherhood. Bro. Smith was ably supported by Bros. T. W. Johnson, Chas. Burkley, Fitzhugh, Belle, and other faithful brothers. Two among the most prominent, Bros. Belle, First Knight Commander of Belle Camp, for whom it was named, and Knight Commander Wood, have finished their work, and have gone to reap their reward in that far better land of the blest. Belle Camp mourns the loss of these Valiant Knights.

This Grand Lodge has also become strong enough to organize and meet in separate sessions, with a Grand Temple, under W. T. Peyton's administration.

Rev. R. C. Benjamin, Past Grand Master of Ohio, joined under the administration of National Grand Master F. D.

Morton. He has been a conspicuous worker in the Order for the past ten years, having served as Grand National Organizer, establishing lodges and temples in portions of Alabama, Pennsylvania, New York, New Jersey, and District of Columbia.

He published *The Triangle*, a newspaper devoted to the interest of the Order, at Birmingham, Ala., in the year 1892. This paper, we believe, aroused the interest of the Order in that State, notwithstanding a lodge and temple had been organized at Huntsville for twenty-years, and was represented at the first State Grand Lodge in Kentucky.

The following ode was composed by him for a Thanksgiving service:

### ODE.

BY REV. R. C. O. BENJAMIN.

Tell who are they who ever stand  
 Along life's rugged way,  
 With pitying heart and helping hand  
 Misfortune's tear to stay;

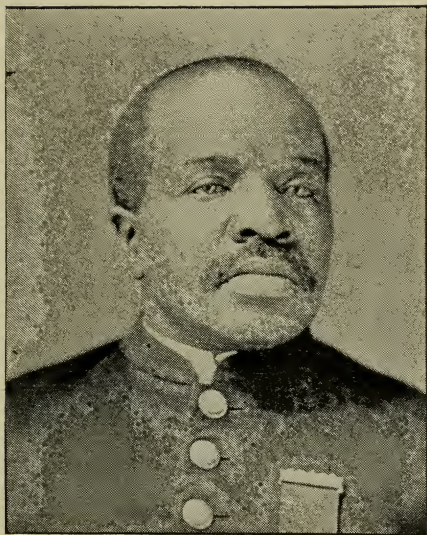
Who from the pleadings of the poor  
 Ne'er turn their ear aside;  
 Whose footsteps often seek the door  
 Where woe and want abide.

The generous band, who, hand in hand,  
 From grey-beard to the youth,  
 Have sworn they side by side will stand  
 In Justice, Mercy, Truth.

See, stretched on yonder bed of death,  
 A widowed mother lies—  
 "My orphan babes," with struggling breath  
 And faltering voice, she cries.

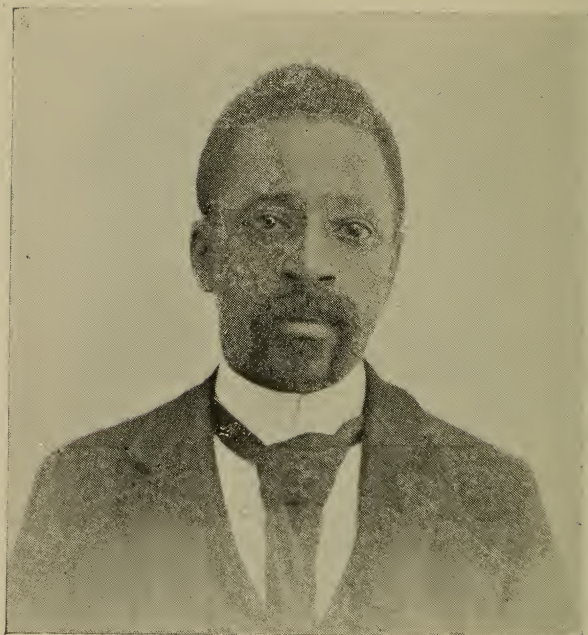
"O, who your young and tender forms  
 From sorrow's grasp will save,  
 Or shield you from life's crushing storms  
 When I am in my grave?"





WM. SMITH,  
P. G. M. OF OHIO.





W. T. LINTHECOME,  
Cincinnati, O.

ORGANIZER OF THE ENDOWMENT FUND.

Have peace, loved one, kind friends are nigh,  
Who'll guard their tender youth,  
And round them twine the hallowed tie  
Of Justice, Mercy, Truth.

Speed on, ye S. M. T., speed on;  
And blessings with you go,  
Still aid the widow in her need,  
And soothe the orphan's woe.

Still by the heart-sick stranger's side,  
With words of kindness stay,  
And bid the deep and troubled tide  
Of sorrow pass away.

And U. B. F., long may ye stand,  
The grey-beard and the youth;  
Shoulder to shoulder, head, heart, and hand,  
In Justice, Mercy, Truth.

#### TENNESSEE.

*Memphis.*—One of the grandest displays ever witnessed by the members of our Order was that of the Grand Temple banquet and celebration during the session of 1886. Grand Master Wm. Porter had proclaimed that his angels would astonish the fraternity. His sayings were verified on the night of the entertainment. Five hundred ladies, dressed in white and formed in lines of two, marched into the park which contained a large amphitheater. On the balcony was seated a military band which discoursed fine music. At the command of the Grand Marshal the doors were thrown open and the procession marched into the hall, led by the Grand Supporter, with staff in hand. They formed in front of the stage, on the lower floor, being the first division. Second division, Royal Household, in purple. Third division, Grand Princesses, in royal robes and crowns decked with jewels. Fourth division, Third Degree members. Fifth division, Valiant Knights. The stage was reserved for the Grand

Princesses and Grand Officers. The balconies were occupied with the vast assembly.

G. W. Bryant, National Grand Orator of the occasion, made an oration that excelled in brilliancy all others. His logical reasoning on the future greatness and advancement of the Negro race was a masterly one, and will ever be remembered by those who appreciate good speaking.

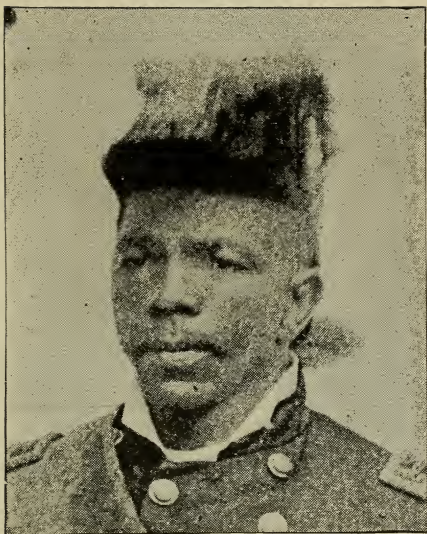
Chicago's Grand Temple display was also interesting. The entertainment was of a different character; it consisted more of a literary display; music, of a classic style, essays, fan drills by the Juvenile Misses, and a grand promenade of the Grand Temple and Household in their royal robes. They presented a scene that is seldom witnessed by our people. Without these displays by the Grand Temple our Grand Assemblage would lose much of its interest. The large hall was crowded and many were turned away. The Grand Temple is a great institution.

GRAND CAMP SESSION, AT LITTLE ROCK, ARK., JULY 23, 1894.

The Grand Camp was called to order at 2 o'clock P. M., in the U. B. F. Hall.

National Grand Commander Jesse Montgomery in the chair, and all the National Grand Officers in their respective stations.

The meeting was harmonious. The proceedings showed considerable improvement in the work of camps, with many additions. Some inconvenience was incurred by the two bodies meeting at the same time, as many of the delegates to the National Grand Lodge were members of the Grand Camp. This matter was discussed, and a resolution passed changing the time of meeting of the Grand Camp to every two years, so as not to conflict with the National Grand Lodge.



B. LUSTER,  
Little Rock, Ark.  
N. G. C.



W. H. BUTLER,

Missouri.

N. K. R.



Logan Camp, from Lexington, Ky., visited Little Rock, and entered for the prize drill. These Valiant Knights made a grand display. Their regulations were complete; their drilling was perfect; they made the highest per cent. on the schedule, and won the prize. The Valiant Knights of Little Rock entertained the visiting knights with a grand banquet, and it was an enjoyable affair.

The grand parade was witnessed by at least five thousand people, who cheered them as they passed in their knightly apparel. At night the park was crowded. Knight Commander Lustre, of Little Rock, and Grand Master Robinson, supported by the Temple Sisters, will ever be remembered for their hospitality.

#### GRAND LODGE OF KENTUCKY.

The thirty-fourth annual session was held at Covington, Ky., in August, 1895. Grand Master Gains' sixth term. Upon being introduced, Hon. Rhinock, Mayor of the city, delivered the welcome address as follows:

"I am pleased to welcome you to this city. You should be congratulated upon such an organization, which, I am informed, was organized in 1861. I believe about sixteen years ago, when I was a boy running around the city of Covington, you met here in this city. I am told Kentucky is the birth-place of the Order and it has grown from seven men to 200,000 in the United States. I am eminently pleased to say a few words in commendation of your executive officer and our worthy and esteemed citizen, W. A. Gains, a man who stands high in the esteem of the citizens of this city. I congratulate you upon your Orphans' Home, for all of your acts are charitable and benevolent, and again, as Mayor of this city, I welcome you in an official capacity."

These remarks were responded to by H. S. Smith, of Hopkinsville, in behalf of the Order.

The session continued for three days, and was one of the most interesting sessions of this Grand Body. Grand Master R. C. O. Benjamin, of Ohio, addressed the meeting, and also presented to the Grand Lodge an original *African gavel*, made from iron-wood, that belonged at one time to the Speaker of the House of Representatives at Liberia, but was brought to this country by the Colonization Society. Grand Master Gains received the gavel as a memento for the archives of the Order.

The report of Grand Secretary E. W. Marshall shows receipts for two years, as follows: Receipts, \$4,680.33; expended, \$4,647.53; balance, \$32.91. Of this amount \$2,500 has been spent on the improvements of the Home. Thirteen hundred bushels of oats were gathered by the farmer this year off of seventy-five acres of land.

For other business of importance, see Grand Lodge minutes.

The Grand Lodge closed with a grand parade at Covington, Ky., and Cincinnati, O. Ten thousand visitors from nearly every town and city in Kentucky thronged Covington and Cincinnati to witness the closing scene of the Grand Lodge. After parading the principal streets of the two cities ranks were broken and the vast concourse of people proceeded to Price's Hill, where a grand promenade concert, speeches, and a prize drill was given by the camps. The procession was headed by National Grand Commander Jesse Montgomery and staff, mounted on chargers; Valiant Knights S. J. Franklin, W. L. Linthecombe, of Cincinnati, O., W. S. Martin, and J.K.C. W. L. Johnson, P. N. C., of Louisville, Ky. The present and past officers and Sisters of the Mysterious Ten were in carriages. Thus ended one of the grandest and most remarkable Grand Lodge sessions of the State.

The following camps visited the Grand Lodge of Kentucky and formed the grand parade from Covington, Ky., to Price's Hill, Cincinnati, O., August, 1895: Belle Camp, of Cincinnati, O.; Logan Camp, of Lexington, Ky.; Gains Camp, of Cynthiana, Ky.; Belle Camp, of Louisville, Ky.; Franklin Camp, of Georgetown, Ky.; Golden Eagle Camp, of Winchester, Ky.; David Camp, of Covington, Ky.; Dehart Camp, of Walnut Hills, O., and Juniors, of Madisonville, O.

The thirty-fifth annual session was held at Covington, Ky., in August, 1895. The instructions of the National Grand Lodge were carried out or confirmed by assuming the entire control of the Widow and Orphans' Home property. Provisions were made for meeting these notes as they became due. Assessments were made on all of the departments of the Order, and ere the next National Grand meeting, in July, 1897, the officers expect to have the entire debt eliminated. The report of the State Grand Lodge of 1896, at Harrodsburg, is quite a luminous one, and it shows wonderful tact and determination in the members of the various departments to secure the Home to the grand old Order, and that united they stand in this herculean effort. The Secretary's report shows a financial membership of lodges of 3,515, temples of 3,497, and cash receipts \$2,-884.01. Paid on the Orphanage since the close of the Grand Lodge of 1895, \$965; balance due on the Home, \$2,170.88.

#### ORPHAN AND DEPENDENT HOME.

This house, purchased in 1891 by the Grand Lodge of Kentucky, contains two hundred and thirty-four acres, at a cost of six thousand dollars. It is situated on a beautiful tract of land, twelve miles from the city of Louisville, on the

L. & N. R. R. It has one fine dwelling-house of six rooms, a smaller house, barns, stables, out-houses, and plenty of good water. It contains two hundred acres of cleared land and thirty-four acres of woods.

The Secretary's report for 1896 to the State Grand Lodge is as follows:

Stock on farm—5 cows, 1 calf, 2 colts, 1 sow, 14 hogs, 35 hens, 15 roosters, 70 young chickens, 14 turkeys, 32 geese, 20 ducks, 3 ricks of clover, 30 acres of corn, 100 bushels of corn over from 1895, 1,000 bushels of sheafed oats, 1 trial patch of tobacco, 1 hay rick, 1 truck, and a garden patch.

Amount due on the property, \$2,170.88; sundries, \$908.13—total, \$3,079.01.

The Sisters' State Auxiliary Board have raised and donated this year for the Home \$50; check to the Grand Lodge, \$20—total, \$70.

LILLIAN B. JACKSON, *Sec'y.*

#### JOINT LODGE AND TEMPLE U. B. F.

A remarkable coincident attending our advancement as an Order was the seeming neglect to procure real estate in the city of Louisville, after having obtained a charter in 1868 for that purpose, and a hall to meet in exclusively our own, and for the accommodation of our many lodges and temples. For fifteen years the headquarters of the Order was at Ninth and Market streets (Armstrong Hall). The lodges and temples in the smaller cities and villages had preceded us in this direction. Thousands of dollars were paid out for hall rent, yea, enough to have purchased a hall.

Thanks are due to a few leading sisters, who, being desirous that we should have a hall for our lodges and temples whose title should be vested in the United Brothers of



MRS. L. F. MARSHALL,  
Kentucky.

N. G. T. S. M. T.





Miss M. V. WEBSTER,  
Kentucky.

SECRETARY OF JOINT LODGES AND TEMPLES.

Friendship and Sisters of the Mysterious Ten, resolved to make an effort and held a number of meetings for that purpose. Among those most prominent were Sisters Jane Talbot, Jane Webster, Alice Roberts, Louisa Hedges, Florence Norton, Hopkins, Emaline Lawson, Crooms, J. H. Taylor, Martha Webster, and others. From these meetings was organized the Joint Lodge and Temple, whose object was to accumulate means to build or purchase a hall. Organized March 25, 1886.

Committee on Constitution and By-laws—W. H. Lawson, W. H. Gibson, Mrs. Jane Webster, J. H. Kennedy, Mrs. Louisa Hedges, Mrs. Jane Talbot, Mrs. Florence Norton, and N. Mathews.

A Board of Managers was appointed, supported by their respective lodges and temples, and a hall purchased. Each lodge and temple is a stockholder, purchasing as many shares at fifty dollars (\$50) as they could afford. The lodges and temples moved into the building as soon as the first payment was made, paying rent to themselves and using every effort to meet future notes when due. So successful have their efforts proven that at a meeting held in July, 1895, it was resolved to purchase the adjoining property at a cost of four thousand dollars (\$4,000).

The "Negro Problem" is being solved by our Order, using the factors—education, wealth, moral and Christian influence.

WIDOWS AND ORPHANS' HOME—FURTHER ACQUISITION OF PROPERTY BY THE ORDER OF UNITED BROTHERS OF FRIENDSHIP.

At the National Grand Lodge meeting at Chicago, Ill., July, 1891, a proposition was offered by Prof. N. R. Harper to donate 200 acres of land at Centralia for a Widows and

Orphans' Home, also a proposition by Bro. A. Chavis, of Illinois, for a donation of fifty acres in Alexander County, Illinois, for the same purpose.

A resolution was offered that a committee be appointed to investigate those locations of lands, etc., the committee to be composed of nine members of the Executive Board or Council—the National Grand Master being a member.

After the adjournment of the National Grand Lodge, the National Grand Master proceeded to select a location in the State of Kentucky, thirteen miles from Louisville, and purchased the same in the name of the National Grand Lodge without the consent of the majority of the committee appointed by the National Grand Lodge. The amount of money necessary to meet the first note was not raised, and he consequently had to borrow one thousand dollars from the Grand Lodge of Kentucky. The second note became due and he applied to the Grand Lodge of Kentucky, through her Grand Master and Secretary, for the second loan of one thousand dollars, as he, the representative of the National Grand Lodge, had failed to raise or pay any money on the property. They refused to loan the money of the Grand Lodge of Kentucky unless the deed of the property was transferred to that lodge, as no money was paid or raised from any other source. (So represented).

The National Grand Master consented to the transfer, and so announced in his circular. The money was paid, the second note lifted, and the property deeded to the Grand Lodge of Kentucky.

After this deal the National Grand Master recanted and endeavored to hold a claim to the property in the name of the National Grand Lodge. This action caused much bitterness and confusion between the parties, and became a

matter of grievance before the National Grand Lodge at its session at Little Rock, Ark., in July, 1894. The matter was thoroughly investigated by a committee appointed by said body, and they reported the following conclusions :

We, your special committee on National Orphans' Home, beg leave to report that we have carefully examined the National Grand Master's report relative to the National Orphans' Home and the report of the Chairman of the National Orphans' Home, Bro. W. A. Gains, and we find that the transactions have been irregular from beginning to end, and that the edicts of this most worthy National Grand Lodge have been ignored, and that instead of there being purchased a "Home" in the name of the National Grand Lodge their action has resulted in the purchase of a home in the name of the Grand Lodge of Kentucky, without the knowledge or consent of the Committee on Orphans' Home, thereby thwarting the great fundamental principles of the Order to perpetuate the name of this most worthy National Grand Lodge in caring for its widows and orphans. Therefore, we recommend

*First*—That the entire amount contributed by the several States and Territories to the fund known as the Orphans' Home Building Fund be refunded to them, except Kentucky, the National Grand Lodge issuing its papers payable on demand to the several Grand Lodges and lodges and temples, said paper to be receivable for all dues and taxes due, or to become due, the National Grand Lodge in amounts equal to the amount contributed; that the Grand Lodge of each State make proper adjustment with their own subordinate lodges and temples.

*Second*—That the Home, with full title, be transferred and confirmed to the Grand Lodge of Kentucky, and that the State of Kentucky assume all indebtedness now outstanding against the Home, which might be construed as a debt against the National Grand Lodge.

Signed by a committee, A. B. Moore, chairman, and ten others.

## THE HISTORY OF THE TEMPLES AT CHICAGO, ILL.

Sister P. N. G. A. S. of S. M. T. Powell stands prominent as a defender of the laws and customs of the Order. In 1885 and 1886, when, through mismanagement and sore oppression, the female department was nearly disbanded, this sister proved the heroine for the occasion, and with the charter granted Mount Hope Temple in 1877, she went before the courts and contended in a suit for the right of self-government as a temple—rights guaranteed by the charter. She was sustained, but other technical points were sprung on her, and she appealed to the National Grand Lodge for two sessions for the cardinal principles of Justice, Mercy, and Truth in her case and Mount Hope Temple. Her course was sustained by the National Grand Lodge. This decision united all the temples of that city, and the result was a united front at the Chicago National Grand Lodge. The Sisters of the Mysterious Ten distinguished themselves as the supporters of the Order in that city, and left lasting impressions on the brotherhood and visitors of their kind hospitality and Sister Powell's eternal fidelity to the U. B. F. and S. M. T.

Sister Susan E. Foster, of Denver, Col., the Mother Pioneer of the Order of the Sisters of the Mysterious Ten, was originally a member of Mount Hope Temple No. 1, of Chicago, Ill. She emigrated to the far West in 1887, and organized a temple of S. M. T. There was no brother's lodge there to assist her in the work. She organized a club, set them to work, and they have sustained themselves with credit to the Order which they represent. They were represented by Sister Foster at the National Grand Temple at Chicago, and at the National Grand Meeting at Little Rock, Ark.





MRS. P. HART MAGRUDER,  
Indianapolis, Ind.



MISS GEORGIA NANCE,  
Evansville, Ind.

Sister Foster writes that she is now in the act of forming a club of gentlemen, preparatory to establishing a male lodge of United Brothers of Friendship. Her prayer is for some official organizer to visit Denver and assist in this good work.

This is only one of the many instances where our sisters have been the pioneers in cities and in States. We are inseparably joined heart and hand to go forth through the world disseminating the principles of Justice, Mercy, and Truth.

NATIONAL GRAND OFFICERS ELECTED AT THE BIENNIAL  
AND TRIENNIAL SESSIONS.

1876—W. H. Gibson, Sr., Kentucky, N. G. M.; J. T. Amos, Kentucky, D. N. G. M.; E. F. Horn, Indiana, N. G. S.; R. C. Fox, Kentucky, N. G. T.; F. Washington, Indiana, N. G. T.; W. B. Vanburen, Texas, N. G. T.; E. P. Brannan, Kentucky, N. G. C.; F. D. Morton, Indiana, N. G. L.

1878—W. H. Gibson, Sr., Kentucky, N. G. M.; A. W. Kern, Arkansas, D. N. G. M.; E. F. Horn, Indiana, N. G. S.; S. M. Todd, Texas, A. N. G. S.; J. W. Hillman, Kentucky, N. G. T.; F. D. Morton, Indiana, N. G. L.; W. H. White, Kentucky, N. G. C.; Alex. Walters, Indiana, N. G. M.

1880—F. D. Morton, Indiana, N. G. M.; C. H. Tandy, Missouri, D. N. G. M.; H. Fitzbutler, Kentucky, N. G. S.; W. H. Mitchell, Texas, A. N. G. S.; J. W. Hillman, Kentucky, N. G. T.; N. S. Baxter, Kentucky, N. G. L.

1882—F. D. Morton, Indiana, N. G. M.; C. H. Tandy, Missouri, D. N. G. M.; Dr. H. Fitzbutler, Kentucky, N. G. S. (Minutes lost.)

1884—W. H. Lawson, Kentucky, N. G. M.; C. H. Tandy, Missouri, D. N. G. M.; M. T. White, Texas, S. G.

D. ; F. C. Long, Texas, N. G. S. ; J. T. Turner, Tennessee, A. N. G. S. ; Wm. Porter, Tennessee, N. G. T.

1886—R. G. Collins, Texas, N. G. M. ; Dr. W. A. Burney, Indiana, D. N. G. M. ; A. B. Moore, Missouri, N. G. S. ; W. A. Gains, Kentucky, A. N. G. S. ; Wm. Porter, Tennessee, N. G. T.

1888—W. T. Peyton, Kentucky, N. G. M. ; Wm. Porter, Tennessee, D. N. G. M. ; W. N. Brent, Missouri, N. G. S. ; J. T. Turner, Tennessee, A. N. G. S. ; D. A. Robinson, Arkansas, N. G. T.

1891—Dr. W. T. Peyton, Kentucky, N. G. M. ; Morgan T. White, Texas, D. N. G. M. ; W. N. Brent, Missouri, N. G. S. ; J. T. Turner, Tennessee, A. N. G. S. ; D. A. Robinson, Arkansas, N. G. T. ; A. J. DeHart, Ohio, N. G. O. ; W. O. Vance, Indiana, N. G. L.

1894—W. N. Brent, Missouri, N. G. M. ; W. H. Leonard, Kentucky, D. N. G. M. ; W. F. Gross, Texas, N. G. S. ; Jordan Chavis, Illinois, A. N. G. S. ; Dr. W. A. Burney, Indiana, N. G. T.

#### GRAND LODGES ORGANIZED.

State—Kentucky, Missouri, Indiana, Ohio, Illinois, Arkansas, Tennessee, Texas, Louisiana.

Territorial—Mississippi, Kansas, Alabama, Pennsylvania, New York, Colorado, California, Indian Territory, Canada, West Indies, Africa, Washington, D. C.

#### LIST OF CAMPS.

*Kentucky.*—Wm. Lloyd Garrison No. 1, Louisville ; Belle No. 2, Louisville ; Douglas No. 3, Frankfort ; Franklin No. 4, Georgetown ; Israel No. 5, Henderson ; David No. 6, Covington ; Woodfolk No. 7, Owensboro ; Smith No. 8,

Maysville; Logan No. 9, Lexington; Golden Eagle No. 11, Winchester; Gains No. 17, Cynthiana; Taylor No. 18, Paris; Franklin, Germantown; Napoleon No. 19, Mt. Sterling; Excelsior No. 22, Paducah; Pride of Kentucky No. 23, Louisville; Rob. B. Elliott, No. 24, Richmond; Maynard, No. 28, Danville; Morning Star, No. 29, Bowling Green; St. Joseph No. 30, Russellville; Reindeer No. 31, Anchorage.

*Arkansas*.—Garrison No. 1, Little Rock; Good Samaritan No. 2, Argenta; David No. 3, Texarkana.

*Tennessee*.—Morris Henderson No. 1, Memphis; Jackson No. 2, Jackson; Hill No. 3, Nashville; Blazing Star No. 4, Clarksville.

*Indiana*.—Carthagenia No. 1, Jeffersonville; Quinn No. 3, Indianapolis; Pride No. 4, Indianapolis.

*Missouri*.—St. Marks No. 1, St. Louis; Evening Star No. 4, Hannibal; Mound City No. 5, St. Louis.

*Louisiana*.—Dunn No. 1, Shreveport; A. Lincoln No. 2, Mansfield.

*Texas*.—Todd No. 1, Galveston.

*Ohio*.—Belle No. 1, Cincinnati; Olive No. 4, Cincinnati; A. J. DeHart No. 5, Cincinnati, consolidated with Olive; Garfield No. 6, Madisonville.

*Illinois*.—McCullom No. 2, Chicago; Chas. Sumner No. 5, Quincy.

#### NATIONAL GRAND CAMP OFFICERS.

Bryant Luster, N. K. C., 109 W. Fourth Street, Little Rock, Ark.; J. H. Ayres, N. K. C., Cincinnati, O.; H. J. Brent, J. K. C., Winchester, Ky.; W. H. Butler, N. K. R., 3510 Cozens Avenue, St. Louis, Mo.; J. Thomas Turner, N. A. K. R., Memphis, Tenn.; E. W. Chenault, N. K.

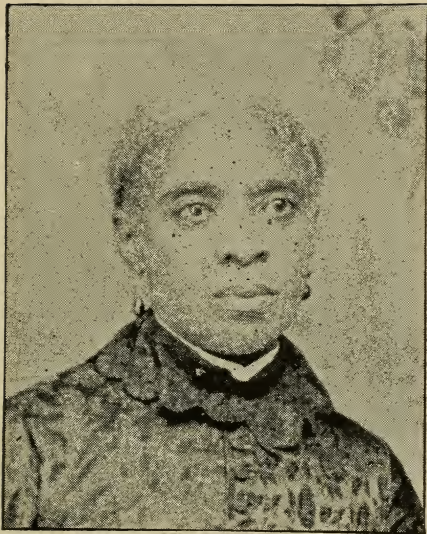


W., Lexington, Ky.; W. H. Brown, N. C. O. G., Memphis, Tenn.; R. M. Hammonds, N. K. D., Little Rock, Ark.; D. L. Simms, N. K. G., Louisville, Ky.; W. H. Price, 1st N. G., Cincinnati, O.; G. E. Thompson, 2d N. K. G., Lexington, Ky.

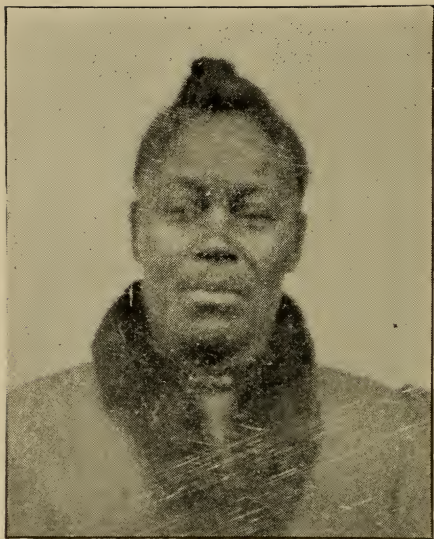
Trustees—W. H. Gibson, Sr., P. N. K. C., Louisville, Ky.; Wm. Porter, P. N. K. C., Memphis, Tenn.; W. L. Johnson, P. N. K. C., Louisville, Ky.

#### THE GOOD AND EVIL TENDENCIES OF SOCIETIES.

A great many things have been said and published about the evil tendencies of societies, and we must admit that some of the objections and criticisms are true, but by a careful examination it will be seen that the good far excels the evil. Let us enumerate some of the evils. The late hours of meeting is criticised because men and women are kept out too late at night. Our laws specify the time of meeting and adjournment. The answer in many cases to this breach of law should be condoned, from the fact that our people, in many instances, among the males, are teamsters and laborers of various kinds, and are compelled to finish up their day's work before they can return to their homes to prepare for lodge meetings; and it is a fact, that in a majority of cases, the colored laborer is required to work more hours than his white co-laborer. Females are under the same ban. It is claimed by some that the churches are injured by our orders and societies; members fail to perform their church vows, and the society is esteemed higher than the church. This should not be so. The Church of God should be held and appreciated above all other things of human inventions. "Pay thy vows to the most high," says the Good Book. The benevolent orders receive their teachings of benevolence



MRS. S. E. FOSTER,  
Denver, Col.



MRS. L. B. NELSON,  
Huntsville, Ala.

from the church; the church is the foundation of every good work. The orders and societies receive moralists into their ranks, while the church laws and canons require a spiritual confession commensurate with the teachings of the gospel of Christ. Our Sunday funerals are condemned and severely criticised by some. We would have that part of our ceremonies moderated or curtailed, if possible. Our Sunday funerals, attended with bands of music, draw crowds of toughs and the scum of the cities following them, making our sad movement to the grave a day of merriment and mirth for those inconsiderate hoodlums. If we must bury our deceased on Sunday, let it be done quietly and without ostentation.

The good deeds of the United Brothers of Friendship are enumerated as follows:

For thirty-six years they have been administering to the sick and burying the dead.

For thirty-six years contributing to the wants of widows and orphans.

For twenty-one years united a National and International organization, gathering in thousands who heretofore were destitute of the benefits that this Order confers.

For twenty-one years bringing into close alliance the intelligence and superior ability of our race.

For twenty-one years acquiring real estate and homes for the benefit of the Order, thereby giving it prestige and respectability among the communities wherever organized.

And lastly, contributing for the financial claims of its membership several millions of dollars, a record that any Negro order might will be proud of.

## CLOSING REMARKS.

Having been requested to publish the history of our Order, giving the origin and names of its founders, and the general progress up to date, we have assumed the task which we hope will be a help to those seeking this knowledge, and put to rest many erroneous ideas in reference to its founders. We have given a more elaborate account of Kentucky, the Mother State, from the fact that we were here, and an eye-witness to many statements that we have made.

Respectfully submitted in J., M., T.,

W. H. GIBSON, SR.



SEMI-CENTENNIAL  
OF THE  
PUBLIC CAREER  
OF  
W. H. GIBSON, SR.

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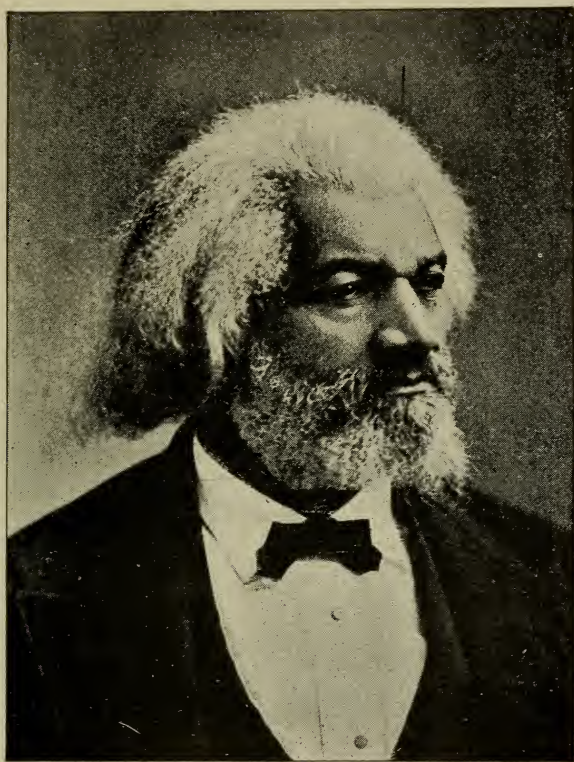
FIFTY YEARS' EXPERIENCE AND A PARTICIPANT IN THE JOYS AND  
SORROWS OF HIS PEOPLE,

FROM THE YEAR 1847 TO 1897.

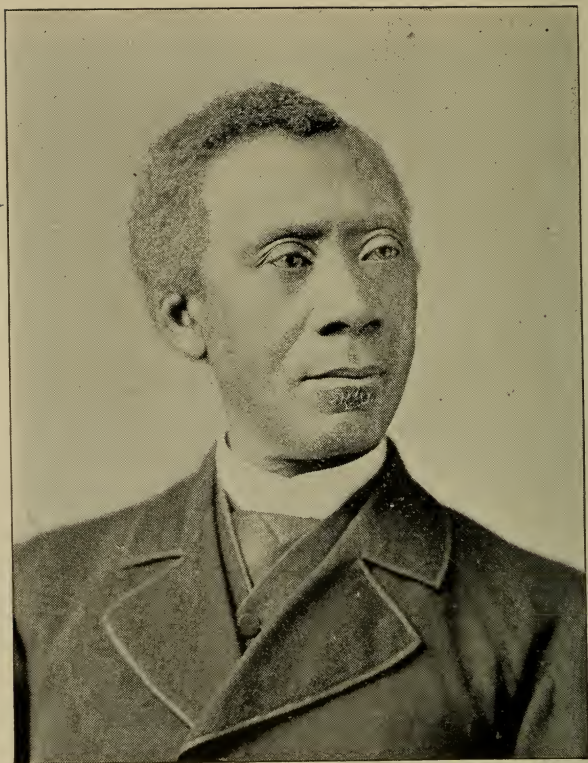
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SCENES AND REMINISCENCES BEFORE THE REBELLION, AND  
MANY INTERESTING AND THRILLING NARRATIVES  
DURING AND SINCE THAT MEMORABLE  
CONFLICT.





HON. FRED. DOUGLASS.



W. H. GIBSON, SR.,  
Kentucky.  
P. N. G. M.

HISTORICAL SKETCH  
OF THE  
PROGRESS OF THE COLORED RACE,  
IN  
LOUISVILLE, KY.,

AS NOTED BY THE WRITER DURING A PERIOD OF FIFTY YEARS.

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Born and reared in the city of Baltimore, Md., and educated in the select schools of those days, also receiving the private instructions of the Rev. Benjamin Kurtz, D. D., a Lutheran divine, and the Rt. Rev. D. A. Payne, D. D., Bishop of the African Methodist Church, the writer, at an early age, manifested a desire to travel West. An opportunity presented itself in June, 1847. The Rev. James Harper, of the Methodist Episcopal Church, who then had charge of the Fourth-street Colored Methodist Church, located on the corner of Fourth Avenue and Green Street, made application for a teacher to come to Louisville and locate, as there was a field of labor for such an one if desirous of benefiting his race. After mature consideration I accepted the invitation, and bade farewell to kindred and friends for "My Old Kentucky Home."

I arrived at Louisville, Ky., June 21, 1847, after one week's journey across the Alleghany Mountains by the National Road route in stages, the forerunner of the "iron horse," changing horses every ten miles, and viewing the



picturesque scenery that had presented itself to the millions of travelers who had gone this way before me. This scene caused my imagination to reach out in wonder and amazement at the great and stupendous work of nature, and the possibility of these rocks and mountains fleeing away at the final consummation of all things.

Arriving at Pittsburg, the head of navigation, I took a steamer for Cincinnati, O. I was several days on the beautiful Ohio, and witnessed scenes that interested me very much. The coal mines on either side of the river, and the palatial steamers and barges heavily laden with products for the South, were my first lessons in this panoramic view.

Upon arriving at Cincinnati I was kindly received at the residence of Mr. and Mrs. Crisup, mother and father of Mrs. Eliza Gordon, wife of the noted coal merchant. I visited Mr. and Mrs. Clark, the former a prominent barber in Cincinnati. Mrs. Clark, in later years, became the wife of Bishop D. A. Payne.

Upon arriving in Louisville I was kindly received by the officers and members of the Fourth-street Church, whose guest I was, viz. : R. M. Lane, David Straus, Wm. Butcher, Levi Evans, Frederick Myers, Anthony Frazier, Walker Wade, Caleb Christopher, Nathan Hardin, and N. B. Rogers. In addition to these, the citizens, generally, gave me a hearty welcome.

Robt. M. Lane taught school on East Street, between Walnut and Chestnut. He was originally from Ohio. I associated myself with him for six months. In January, 1848, I opened a school in the basement of the Fourth-street M. E. Church, situated at the corner of Fourth and Green streets. This move attracted considerable attention, from the fact that the locality was in the heart of the city.

The theater was on the southeast corner, and the negro church and day school on the opposite corner. I was advised by some persons not to open the school there, as it would be closed by the city authorities. For a few days we changed front, and occupied a small church on Center Street, in the rear of the Fifth-street Baptist Church. It was occupied by the Presbyterians, Rev. Bowman, pastor; but through the indefatigable efforts of Rev. James Harper and his white friends we were permitted to teach the school at the church on Fourth and Green streets, with instructions to teach no slaves without a written permit from their master or mistress. Of these permits we had hundreds on file; for amid the strictures of the laws and prejudices of the slaveholders to negroes learning to read and write, there were other Christians (white) who did not object, and would give those permits.

#### STIRRING SCENES WITH THE CONGREGATION OF THE FOURTH STREET METHODIST CHURCH AND THEIR PASTOR.

The writer, being a member of said church at the time of this occurrence, will give a sketch of its history.

Fourth Street Colored Methodist Church (now Asbury Chapel) has a history that no other colored church, perhaps, has passed through in this State. The property was purchased in 1845, at Chancery Court sale. The congregation was under the immediate control of the Methodist Episcopal Church South. Colored ministers were appointed over colored congregations, with white presiding elders. Trustees of colored churches were white men; also many class leaders were white men. At the chancery sale a question was asked the judge, if free colored men could not hold property in trust for colored congregations? He answered, "Yes, if

they were free." They informed him that they would prefer colored trustees. He said if they would produce five colored men he would appoint them. The following names were presented to the court: R. M. Lane, Wm. Butcher, Levi Evans, James Harper, and David Straus. The next important point was the drawing up of the deed, which was peculiarly drawn. A clause read, "Deeded to the Colored Methodists of Louisville, Ky., and their successors forever;" a clause that has given much trouble, both to the white wing of the Methodist Church and the African M. E. Church.

After the division of the Methodist Episcopal Church, in 1844, into North and South Methodists, on account of slavery, a large number of colored members were anxious to leave the Southern branch, but as their property was deeded to and held by the white trustees, they could not see their way clear to withdraw without leaving their property, which they did not wish to do. The congregation at Fourth Street was the only party prepared to enter the conflict for church freedom from the slaveholding power, and the peculiarity of the deed gave them this advantage.

In the fall of 1848 the African M. E. Church Conference met at Madison, Indiana.

Resolutions were passed by the officers and members of the Fourth-street Methodist Church to sever their connection from the white Southern Methodist Church and apply for membership in the African M. E. connection. A committee was appointed to meet in conference, viz.: Frederick Myers, Robert Lane, and Wm. Butcher, to present the resolutions asking for admission. They were received by the conference, Bishop Quinn presiding, and the officers and members received into full connection. Rev. James Harper was appointed elder in charge for the conference year. This bold

secession, by a Negro church, in the heart of slavery, in the very city where the division of the North and South Church took place, and only a square from the locality of that memorable event of 1845, which shook the Christian denominations of this country from center to circumference, was a striking coincident.

The news created a sensation in Methodist circles. The white masters met and considered the matter, and then concluded that if the negroes wished to join the A. M. E. congregation that they could do so, but they would retain the property for those who would be willing to remain in the Church South. So they preferred a charge against the leader of the movement, the Rev. James Harper, for rebellion, and cited him for trial. The writer was present when the summons was served on him. He refused to attend, stating that he was no longer a member of that church. However, they proceeded with the trial and expelled him from the church.

On the following Sunday, the officers of the white Southern Church met the colored congregation at 3 o'clock P. M. for the purpose of reorganizing with those of the congregation who wished to remain in the Church South.

The pastor, Rev. James Harper, made a strong defense against their action. An eminent judge was employed to be present and witness the proceedings. He called their attention to the clause in the deed, reading as follows: "To the Colored Methodists of Louisville, Ky., and their successors forever." He claimed that they had no business there, and would enter suit against them for disturbing religious worship, for they were not colored Methodists. The pulpit scene was graphic. The white presiding elder ascended the pulpit; also the colored elder. One seized the Bible and the other the hymn-book.

The colored brother read "Jesus, Great Shepherd of the Sheep, to Thee for help we fly," etc., which was sung with great power by the vast congregation. He prayed such a prayer as only he could pray, with responses from all the members over the house. At the close, the white elder announced his text: "Servants, be obedient to your masters." The argument was unheeded, for they had concluded to come out of Egypt, though Pharaoh and his host pursued them. The matter was settled in the court; the decision sustained the colored congregation as the legal owners of the property.

This was the first victory gained in the State of Kentucky by a colored congregation withdrawing and taking the property with them, though it has given a precedent for several others in this and other States to make the effort. Several have been successful in this State since the war, and the freedom of the race declared.

For some time this event was a matter of rejoicing among the colored people. A grand reception was given Bishop Paul Quinn on his first visit after this accession to the A. M. E. Church. The parsonage of the Rev. James Harper (adjoining the church) was the scene of a great jubilee by the clergy of the city and vicinity.

#### SALE OF PROPERTY AND SPLIT IN THE CONGREGATION.

The preceding events moved on smoothly until the following fall. The location of the church was an enviable one, in a business point of view, and was coveted by the white Masonic fraternity. It was joining property on which they wished to build a magnificent temple and theatre, extending the entire block. They sent a committee to the pastor and trustees with a proposition to purchase the church



property. Several conferences were held, and finally an agreement was made by the trustees to sell the property. The agreement read as follows: "That the Masonic fraternity agrees to purchase the property and build another church in lieu of the present structure. They agreed to locate the property within a certain boundary, viz.: not farther east than First Street, nor farther west than Seventh Street, nor farther south than Broadway, nor farther north than Market. Several months elapsed before a location was found, for the prejudice was so great against Negro churches in white settlements that when they learned for what purpose the property was wanted there would be an objection raised by the entire neighborhood. Finally the committee concluded to go beyond the boundary for a site. This resolution was not satisfactory to all concerned; yet the trustees consented, and a split or division in the church was the result. The first proposition to sell was drawn up under the administration of Rev. James Harper, but the succeeding conference removed him to New Orleans, La. Rev. Hiram R. Revels succeeded him, and under his administration the contract or first proposition was annulled.

Harper returned to Louisville in the spring of 1849. The dissatisfied parties met him and related their objections to the deal. They had several interviews with him, which caused the minister in charge of the congregation (Rev. H. R. Revels) to charge Harper with causing a disturbance in his congregation. A committee of elders was called; Harper was tried, expelled from the connection, and published in the papers as a refractory preacher.

Harper called his forces together and established an independent church. Each party were renting. The building was not completed during these troubles; but when it was

each party claimed it. So bitter was the feeling, that when the cape-stone, with the name of the building inscribed upon it, was put up, the opposition took it down and broke it in pieces. When the church was completed, a lawsuit was entered for possession, and an injunction was granted against the African M. E. Church until the court decided the right of possession. The same argument was used in this case as in the suit with the white Southern Methodist Church; that the church belonged to the Colored Methodists of Louisville and their successors, and not to the African M. E. Church. The lower court so decided in favor of the Harper party. An appeal was taken to the Court of Appeals at Frankfort, Ky. The opinion of the lower court was sustained, so far as the deed was concerned, but as the minister, officers, and members had joined the A. M. E. Church under a protectorate, and subjected themselves to the appointing power of the Bishop, therefore the A. M. E. Church Conference had sole control of the congregation, without the change of deed, and that Rev. James Harper must vacate. The litigation continued for several years, and a considerable amount was expended for court and lawyers' fees. Harper vacated, rented a vacant church on the next block, and had considerable following for awhile, but the congregation became dissatisfied and he removed to Baltimore, Md. His flock scattered and sought membership in the various churches of the city. So ended an unfortunate occurrence in the history of the A. M. E. Church in this city.

The officers and members of the A. M. E. Church took possession, and Rev. Frederick Myers was appointed in charge. He was succeeded by some of the ablest ministers of the connection, such as Rev. B. L. Brooks, Rev. F. Carter, Rev. J. M. Brown, Rev. John Mitchell, Rev. Knight,

and others. Under their administration the church prospered. In 1872 the church was remodeled by the Rev. J. C. Waters. A heavy debt accrued, the contractor sued on the notes, and a long litigation ensued. During these troubles the church burned down (supposed by an incendiary). It was not insured and remained without a roof for many years. Rev. Bartlett Taylor succeeded in rebuilding it, but for years it seemed a drag on the connection, with forty years of trouble and not yet released. The deed seems to be the great stumbling-block in the way. The trustees give considerable trouble to the pastors, it is said, with few exceptions, who are sent there by the appointing power.

#### HISTORY OF THE MOTHER A. M. E. CHURCH—QUINN CHAPEL.

The first African Methodist Church was planted in Louisville, in the State of Kentucky, then a missionary point, in 1840, by that venerable centenarian, Rev. Father David Smith, the members assembling from house to house, until a room over a stable on Main Street was obtained, and a congregation formed to worship in the name of *Bethel* A. M. E. Church. It has grown to be the leading church of the connection in this State, and has been pastored by the most distinguished ministers in the A. M. E. connection, notable among them being the Revs. M. M. Clark, Dr. W. R. Revels, Hiram Revels, Dr. G. H. Graham, H. J. Young, J. W. Asbury, J. Gazaway, O. P. Ross, Dr. B. F. Porter, Dr. Abbey, Dr. Evans Tyree, and many others of distinction.

In the early days of its organization it was considered by the community as an abolition church, which carried with it a stigma to deter the slaves of this community from association and affiliation with its members. The idea of an abolition church established in this city among slaves could not

be tolerated by some slaveholders; hence they forbade their slaves visiting that Free Negro Church (as it was styled), though a few of their servants would attend. One member of the family of a slave-trader joined the church and attended regularly, and this trader had a pen in the city filled with slaves for the Southern market.

Locations—From the stable on Main Street to a frame on the corner of Eighth and Green streets, from there to Ninth and Walnut streets.

In 1854, from a little frame building was erected the present brick. The ground was purchased by the money raised by the efforts of George W. Johnson, Rev. Byrd Parker, and Rev. John A. Warren. The latter paid the last installment and lifted the mortgage. The brick building was one of the strong efforts of Willis R. Revels, who canvassed Indiana, Ohio, and portions of the East to raise money to meet the payments on the building. The Quaker Friends of Indiana gave liberally towards the building. They were so anxious to know that the money was being properly used, that at times they sent a committee to investigate. The desire of the Quaker Friends for the education of our race caused Dr. Revels to promise them that a school would be connected with the church for educational purposes, and for this reason they gave more readily.

The foundation of the new edifice was laid with some forebodings. The day appointed for digging the foundation was one of interest, as certain parties living on the same block had declared that a negro church should not be erected there—a nuisance to the neighborhood—but the people of God prayed that the work might go on in spite of every opposition, and God heard their prayers. Friends among the white people aided them, and the ceremonies were performed.

Rev. Levi Evans, who is yet alive, dug the first spade of dirt. The brick work of Quinn Chapel was performed by colored bricklayers from Lexington, Ky., Col. Bayless, a boss bricklayer, superintending the work. The building was covered in, and the congregation worshiped in the basement for four years. The basement was dedicated by the late Bishop D. A. Payne (then Dr. Payne). Aaron M. Parker was the appointed pastor. A school was opened in the basement by W. H. Gibson, free and slave children taught—slaves by written permits. The Quaker Friends visited the school and inspected the work, to see that their donations were appropriately applied. In 1858, Rev. Willis Miles, of New Orleans, La., was appointed. He was a very affable and loving pastor. After his induction into the pastorate his anxiety was to complete the church and move up into the auditorium. He called together the officers, members, and teachers of the Sunday-school, and they, with the pastor, mapped out a plan for the completion of the building. The young people of the church and their friends organized a literary society known as the Chapel Relief, whose object was to discuss questions pertaining to our interest and the general improvement of the mind. Dr. W. R. Revels was the organizer of this society. Its influence was felt throughout the city, and by its members a large amount was raised towards meeting the large debts that had accumulated during the progress of the work and the completion of the building. At the adjourning of the Annual Conference the dedicatory services were performed by Bishops Quinn and Payne, Revs. W. R. Revels, J. M. Brown, John Turner, Willis Miles, and others.

The following is the roster of Quinn Chapel, A. M. E. Church, by succession :

First missionary, Rev. David Smith, the centenarian ; first



pastor, Rev. Geo. W. Johnson; Revs. Byrd Parker, W. R. Revels, H. R. Revels, Israel Cole, John Morgan, Emanuel Wilkerson, John A. Warren, Aaron M. Parker, Willis Miles, John Turner, Page Tyler, Liberty Ross, Austin Woolfork, B. L. Brooks, Thos. Strother, Dr. M. M. Clark, Richard Bridges, H. R. Revels, Henry J. Young, Grafton H. Graham, John Asbury, John Gazaway, T. B. Caldwell, O. P. Ross, Dr. B. F. Porter, Levi Evans, Dr. J. Abbey, and Dr. Evans Tyree.

#### CENTER-STREET CHURCH.

The Center-street Church is the oldest colored Methodist Church in this city, and like all other colored Methodist churches before the war was under the ecclesiastical control of the Southern Methodist Episcopal Church. During the war, in the sixties, the members of this church applied and was received into the Zion A. M. E. Church, and continued in said church for several years without a change or transfer of the deed of property to said Zion A. M. E. Church. An effort was made to secure a change in the deed by Peter Lewis, Jackson Burkes, and other officers and members of Zion A. M. E. Church, but failed, from the fact that a large number of its members were opposed to changing their relations to the white Southern Methodist Episcopal Church. This party was led by Rev. W. H. Miles and others. Miles afterwards became Bishop.

On the 10th of May, 1870, the Methodist Church South, in a meeting of the General Conference, passed a series of resolutions with reference to the religious interest of the colored people, who were then under the control of that church.

One resolution reads as follows: "That the action of the last General Conference in reference to an ultimate organiza-

tion of the colored people of the Methodist Episcopal Church South into a separate church is complete, and therefore no additional legislation is necessary to the end intended.

*“Further,* That we fully approve the purpose of the Bishops, as expressed in their address to this Conference, at an early day to call a general conference for our colored members to organize them into a separate church, as provided in the discipline.

*“Further,* That all trustees now holding church property for the use of our colored membership be instructed to make title to said property to the properly constituted trustees of the Colored Methodist Episcopal Church South, according to the discipline of said church when organized.”

The following resolution has caused considerable litigation among the colored bodies:

“WHEREAS, Application has been made by certain parties for the transfer of the title to the property belonging to the Methodist Church South to congregations who have withdrawn from our communion; and, whereas, we regard the property conveyed to our trustees, for the use of the colored congregations of our church, a sacred trust to be held for them; therefore,

*“Resolved,* That it is the settled conviction of this body that the Methodist Episcopal Church South has neither the legal nor moral right to transfer any property thus held to those who have withdrawn from our church. That we commend the Colored Methodist Episcopal Church South, when formed, to the warmest sympathies, earnest prayers, and support of people of the South.”

The Colored Church South was organized under these resolutions, and the members of Center-street Church of Louisville became a part of that general organization.

Being inspired by these resolutions from the General Conference, the trustees, viz.: Washington Watson, Joshua Tevis, Jackson Pitman, Moses Bradley, and others, of Center-street Church, instituted suit March 22, 1871, against the trustees of Jackson-street Colored Methodist Episcopal Church, of Louisville, Ky., for the possession of their property, claiming that it was also deeded and held in trust for those adhering to the Methodist Episcopal Church South. The suit was defended by the trustees of Jackson-street Church, viz.: Joel Bradshaw, Alexander Means, George Butler, Wm. Evans, Green Thomas, and others. Hon. J. M. Harlan (now Judge of the Supreme Court at Washington, D. C.), was counsel for appellees.

Judge Harlan, in his concluding remarks, said: "That the appellants do not sue in the capacity of trustees of that general church organization, composed of many local societies, but in their capacity as trustees of the Center-street Church. By what authority does that particular local society claim the exclusive benefit of the order of May 10, 1870? There is nothing in the discipline of the Colored Church South, nor has any action been taken by that organization conferring upon the Center-street Church the exclusive right to sue for the property in controversy. Any other local society of the Colored Church South has an equal right to claim the benefit of the order of May 10, 1870.

"If, therefore, the order is valid for any purpose, the party to sue is the general organization, known and described in that order as 'The Colored Methodist Episcopal Church South,' and not any one of the local societies.

"Upon the whole case, this court can not hesitate to affirm the decree below.

"JOHN M. HARLAN,

*"Attorney for Appellees, Bradshaw, et al.*

"LOUISVILLE, KY., Sept. 1, 1874."

Thus ended this famous suit of three years and six months in favor of the trustees of Jackson-street Church.

#### JACKSON-STREET CHURCH.

Like her sister Methodist churches, she, too, had her bit-  
ters with her sweets, in her early history. She was guided  
and pastored by the Rev. George Holland and Rev. Thomas,  
under whose Christian ministry many were added to the  
church. After the war, in 1870, they passed through a fiery  
ordeal, by the attempt of the trustees of the Colored Metho-  
dist Church South suing for their property, in order that  
they might hold it in trust for those that might desire to re-  
main in said southern connection. To meet this litigation,  
they employed an eminent jurist, Hon. Judge Harlan, who  
defended them and gained the vexatious suit. Since then,  
they have been pastored by some of the most eloquent  
divines of the Methodist Episcopal Church (North), among  
them being E. W. S. Hammond, Marshall Taylor, Dr. L. M.  
Hagood, and J. H. Stanley.

#### BAPTIST CHURCHES.

The principal Baptist churches during the forties and  
fifties were the Fifth-street Baptist Church and the Green-  
street Baptist Church. Rev. Henry Adams, pastor of the  
Fifth-street Baptist Church, was, in his day, a very popular  
minister and a devout Christian. His congregation was large  
and imposing. He was also a revivalist; for weeks, and  
some times for months, his church was crowded with anxious  
seekers for redemption in Christ. He pastored that church  
for thirty-five or forty years, except for a short interval dur-  
ing the fifties he was called to Cincinnati to pastor Baker-street  
Baptist Church, which was the leading church of that city.

The sentiment of that church was strongly anti-slavery, and many of its members were connected with the Under-ground Railroad. Politics was discussed and prayer-meetings held for the liberation of the slaves. Bro. Adams was not accustomed to mixing politics and religion; hence there was a divergence of opinion. He resigned and returned to his old flock at Louisville. During his absence Rev. Campbell was pastor of the congregation. Rev. Adams died in 1872, his remains being rested in the white Baptist Church, Fourth and Walnut streets—a distinction that had not been tendered any other colored pastor of this State. Rev. Andrew Heath, who had been for several years assistant pastor to Rev. Henry Adams, was elected to fill the pulpit of the Fifth-street Baptist Church. A more devout Christian gentleman could not have been selected for the position. He was beloved by his congregation, and all who came in contact with Bro. Andrew Heath admired him as a minister and a gentleman. We were personally acquainted with him for many years, and sat up with him during his illness. He was a brother Mason.

*Green-Street Baptist Church*—In the early forties the Rev. George Wells was pastor of that congregation. He was a very pious man and much beloved by his congregation. After his death several ministers officiated, until a regular pastor was chosen. Rev. Sneathen was called to Green-street Baptist Church. He was a fearless leader among the people, and a good church governor. The large brick edifice was built under his administration. He increased the congregation by his popularity. He died in the seventies, and his funeral was largely attended. Dr. Gaddy, successor to Elder Sneathen, is one of the leading Baptist ministers of the South, and a graduate of the State University. His sermons are



always interesting, and he is beloved by his congregation. He has also improved and beautified Green-street Church during his administration, and it is a very popular church among the denominations.

*York-street Baptist Church*—This church was, in early days, occupied as a place of worship by the Fifth-street Congregation, Rev. H. Adams, pastor. It was then considered in the woods. After the Fifth-street Congregation moved into the heart of the city it was abandoned for years, until the Rev. W. W. Taylor occupied it. The Fifth-street Congregation claimed it and there was some litigation in regard to it. Rev. W. W. Taylor held possession until his death. A serious accident happened there in 1870, during a protracted meeting. The lower floor and gallery being crowded, it was thought that the pillars were giving away and a panic followed. A rush was made for the stairway, others jumped out of windows, and the result was eleven persons were killed. The church has been remodeled and now in charge of Rev. Parrish, a very excellent and learned divine, and President of the Exstein-Norton Seminary. This church is now called the Calvary Baptist Church.

These churches mentioned were the old churches before the war, during the dark days of slavery. Since the close of the war a new era has dawned, and we have a large addition to our church properties and congregations.

#### PRESBYTERIAN CHURCH.

There was a small congregation of colored Presbyterians in Louisville in 1847, Rev. Jeremiah Bowman, minister. It was located on Center Street, between Walnut and Chestnut. It was not very prosperous. The pastor resigned and joined the African Methodist Episcopal Church. Several attempts

were made to establish a church of this denomination, but its adherents worshiped with the white congregations, until Andrew Ferguson, a wealthy colored citizen, bequeathed to them a church with a complete outfit, and bore the chief expenses of the church, as the congregation was very small. At his death he willed to his relatives, church, and Orphan's Home, as follows: \$1,000 and a city lot to each of his three grandchildren; \$500 to his pastor, Rev. S. W. Parr; \$100 to St. James Old Folks' Home, \$100 to the Colored Orphans' Home, and \$200 to Knox Presbyterian Church. We were personally acquainted with Mr. Ferguson. He was truly a Christian gentleman and a philanthropist.

#### CHRISTIAN CHURCH.

For years the Hancock-street Christian Church has been pastored by some of the most talented ministers of that denomination, among them being Revs. Robinson and Dr. Rufus Conrad, deceased. Lately a missionary branch has been organized in the western part of the city by the Rev. Robinson.

#### ST. MARK'S COLORED MISSION EPISCOPAL CHURCH.

This church was established in the year 1867, also a High School, Feb. 11, 1867, on Green Street, near Ninth. The ceremonies attending the High School opening for colored youths were under the auspices of the Protestant Episcopal Church of the Diocese of Kentucky. The school was under the immediate supervision of Rev. Joseph S. Atwell, rector of St. Mark's Church. He was ordained at St. Paul's Church, in this city, by Bishop Smith. The teacher of the school was Miss Cornelia A. Jennings, who resigned the tutorship of a school in Philadelphia to take charge of this one. She

brought from the various officials of that city the very highest testimonials as to her qualifications and previous success in teaching. As a graduate of the Philadelphia Institute she was awarded the Latin prize for the class of 1860, and had since been unusually successful as the principal of a school. The ceremonies were opened with religious services by the rector, and speeches by distinguished friends of education among our people. The Hon. James Speed, Attorney-General to President Lincoln, was among them and gave words of cheer.

This mission church and school continued for several years. Rev. Atwell and Miss Jennings married and resigned. Prof. D. A. Straker and a young lady assistant succeeded them. They continued church and school for some time, but finally closed and located in Washington, D. C. Another location was obtained for the mission, donated by Dr. Norton, on Madison Street, between Ninth and Tenth; Rector John Cook (white) had charge, under Bishop Dudley. The school was taught by Miss Cornelia Roxborough and Mr. Wilson, and improved in numbers. A third location was purchased, through the influence of Bishop Dudley—a large brick church (formerly the property of the Presbyterians). In thirty years, through a hard struggle, they have a large congregation. Rev. Brown, of New York, is the present rector.

The friends of St. Mark's Episcopal Church being desirous of helping that mission, offered their services to Miss Jennings to assist her in a concert to be given in New Albany, Ind. A hall was obtained and the date announced through the papers and hand-bills. The writer was selected as manager, Miss Jennings and Mrs. M. V. Smith, soloist and pianist, assisted by W. H. Gibson, Jr. The audience had assembled and the concert in full blast, when the sheriff

of the county appeared and demanded our license. We had none. We stated it was a church concert. He stated that it made no difference; we must pay or shut up. We paid the license, as there seemed to be no other remedy; but it left us a very small margin for the mission. Our next concert was on this side of the river, where church concerts pay no license, and we had success.

#### COLORED ROMAN CATHOLIC CHURCH.

This church was erected on the site of the Old Soldiers' Barracks and Hospital, Broadway and Fifteenth Street. By the solicitation of a number of colored Catholics, Bishop Spalding, who then had charge of this diocese, employed me to instruct the first colored choir of the church at \$25 per month. I performed that duty until I found that it would conflict with other duties in my church, then resigned. Mrs. M. V. Smith and W. H. Gibson, Jr., were my successors until they obtained a teacher of their own denomination. The membership has increased rapidly, and they have a large denominational day school attached, conducted on Catholic principles.

#### LEADING CHURCHES AND PASTORS.

Quinn Chapel A. M. E. Church.....	Rev. E. Tyree, M. D.
Asbury Chapel A. M. E. Church.....	Rev. Jackson.
St. James Chapel A. M. E. Church.....	Rev. Certain.
Young's Chapel A. M. E. Church.....	Rev. Dent.
Twelfth-street Zion A. M. E. Church.....	Rev. Seymour.
Fifteenth-street Zion A. M. E. Church .....	Rev. Mason.
Jacob-street Tabernacle A. M. E. Church.....	Rev. Jones.
Center-street C. M. E. Church .....	Rev. Luckett.
Old Fort Missionary Church .....	

Independent Methodist Church.....	Rev. Anderson.
Jackson-street Methodist Church .....	Rev. Johnson.
Fifth-avenue Baptist Church .....	Rev. J. Frank.
Green-street Baptist Church.....	Rev. Dr. Gaddy.
Calvary Baptist Church .....	Rev. Parrish.
Center-street Zion Church .....	Rev. Craighead.
Gladstone Church.....	Rev. Scott.
Ninth-street Church.....	
Lampton-street Church.....	Rev. Bates.
Eighth-street Church.....	
Eleventh-street Mission (Christian) .....	Rev. Robinson.
Hancock-street Christian Church.....	

#### OUR SUNDAY-SCHOOL WORK.

This branch of the church received less opposition, from a religious and literary point of view, than any other in which the negro could be engaged. It was at the Sunday-school gatherings that the Christians of the various white congregations would come and engage in this work, teaching the free and the slave to read the Bible, with Christian lectures, presentation of libraries, maps, and charts necessary for such work. They considered this "*Home Mission*" the heathen at their own door. This labor eliminated the stigma of *Abolitionist*, and all who felt disposed could engage in this noble and charitable work, in which we are proud to say many Christian ladies and gentlemen of different denominations joined in prosecuting.

The names that will be foremost in the memory of those who attended these Sunday-school gatherings are Mr. and Mrs. Bliss, and Mr. W. H. Bulkley and family. They spent a lifetime in the interest of the colored Sunday-schools of our city. Mr. and Mrs. Bliss are dead and gone to rest. Mr.



Bliss died recently in Cincinnati, O. Mr. Bulkley still lives, but he is too aged to work, and has retired.

#### SUNDAY-SCHOOL UNIONS.

In the early part of the fifties, the officers of Quinn Chapel, Asbury Chapel, Center-street and Jackson-street M. E. churches organized a Union Singing-school for children, to alternate from church to church, every Sunday afternoon. The movement had a telling effect. "Music hath charms." Parents and children came from every direction, until often the churches could not seat the immense crowds. The singing was conducted by the writer, at that time the only vocal teacher of music for our children. It was conducted successfully until the breaking out of the Rebellion of 1861, when it was closed.

#### THE COLORED ADVISORY SCHOOL BOARD.

At the opening of the Public Schools by the State, for the education of colored children, it was thought advisable by the white School Board, who were elective, to appoint a number of colored citizens to act as an Advisory Board, being better acquainted with the wants and conditions of their people, visit the schools, recommend suitable teachers, see to the comforts and locations of buildings, etc. These duties, in conjunction with the white board, worked well for a time, but, unfortunately for us, we are so apt to carry our church or denominational views into every general enterprise that interests the whole people, that failure generally results. This Advisory Board was attacked by a number of citizens' meetings being called and a petition signed and addressed to the white board setting forth their grievances. We quote the following:

“As citizens, we do not desire to patronize denominational schools, neither Methodist, Baptist, Catholic, or any other. We desire to send our children to schools which are free from the influence of any particular church or denominational influence. The remedy in this matter is quite plain. If our schools are to be conducted in church interest, let us have a man on the Advisory Board from each of our colored churches, in both ends of the city. If they are to take notice of the citizens in each ward, let us have a man on the Advisory Board from each ward. If this can not be done, then let the Advisory Board of the colored schools be abolished, and let the white trustees, whom we helped to elect, conduct the schools.”

The petitioners succeeded in their efforts, and the colored board was abolished. Peace was secured by this action, and our Public Schools are the pride of our citizen, vieing with the best disciplined of any city in the country. Profs. Maxwell, Williams, Perry, Mazeek, Taylor, McKinley, Carter, and Miss L. N. Duvalle are the principals, with an efficient corps of teachers.

#### PROMINENT LOUISVILLE MEN OF THE FORTIES AND FIFTIES, AND THEIR BUSINESS.

Washington Spradling was the leading colored man in business and the largest real estate holder. He was a barber by trade, but he made his mark as a business man by trading and brokerage, in connection with his shaving. His mode of making money consisted in buying and leasing lots in different parts of the city and building and moving frame cottages upon those lots. He also built several brick business houses on Third Street. Mr. Spradling had many peculiarities; his dress was very common, as he exhibited no pride in that direction. He loved to converse on law, and, though he was uneducated, was considered one of the best

lawyers to plan or prepare a case for the court. He was very successful, and nearly every colored person who was in trouble (more or less) first consulted Washington Spradling; he selected the lawyer and prepared the case. He was seldom defeated, and, if so, he was sure to take an appeal. His customers were the first judges and lawyers of the State, and from long and constant contact with them he seemed to have acquired their inspiration. He was a Methodist by profession, being a member of the Jackson-street M. E. Church. In the early history of that church it was called Spradling's Church. He died in the year 1867 and his body was rested in the Jackson-street church, Rev. Hiram Revels, ex-Senator, preached the sermon. His wealth was estimated to be one hundred and thirty-five thousand dollars, which was willed to his wife, children, and grandchildren. His son, Wm. Spradling, was his successor.

David Straws, a prominent barber and an honored citizen, was conspicuous among the colored citizens. He was born a slave, but purchased his freedom, and by application to business acquired some very good property, one piece located on Sixth Street, an annex to the Louisville Hotel. He was a prominent member of the Fourth-street M. E. Church, and figured very prominently in the lawsuits against the white Methodist South and the Harper split against the African M. E. Church. He died in 1868 and willed his property to his wife, May Straws.

Peter Lewis, George Sutton, and Willis Taylor were noted colored painters of their day. Peter Lewis, at one time, controlled the principal jobs of the city and employed many hands and apprentices. He acquired some good property, but lost it by security debts.

Cain Bazil, Jackson Burks, Moses Lawson, James Tate,

and Green Stevens were engaged in merchandising, running carpet and furnishing stores. They made comfortable livings and acquired some property. James Tate is the only one of this group that survives.

John and Berry Evans were noted boss carpenters.

Jesse Merriwether was a noted carpenter. He was born a slave, but was freed by consenting to go to Africa, which he did in 1847, remained one year, and returned and lived and died here in sight of his liberators.

Bartlett Taylor was a noted butcher before the war. He had a stall in one of our principal market-houses and did a flourishing business. He was impressed and called to the ministry, closed out business, and joined the itineracy of the A. M. E. Church. He was successful in his labors and considered the church-builder of the Kentucky Conference. He is now numbered on the superannuated role, and has a comfortable home.

Wm. Malone is a boss bricklayer and controls a large patronage.

Adam Nichols, J. Morand, and Chas. Logan are boss mechanics, blacksmiths and wagon-makers.

C. B. Clay is a noted tailor on Broadway, and receives liberal patronage.

Henry Cozzens was a prominent barber in the Louisville Hotel, but changed his business to that of a confectioner. His confectionery and ice cream saloon was the resort of the elite among his people. For years the name of Cozzens' Saloon was known from New Orleans to Pittsburg. He was also a great church man, and was in his glory when he had the clergy as his guest.

John Morris, another noted barber, was a highly esteemed citizen of Louisville, and acquired considerable property.

He was a very humane man and a Christian gentleman. Alexander Morris, his nephew, succeeds him in business, is highly respected, has held several important positions in the Government service, and is chairman of the Centennial Commission of the Colored Department of Kentucky at Nashville, Tenn. His brothers, Shelton and Alexander, were of the same profession—tonsorial artists. Alexander died in New Orleans, La., of yellow fever, in 1848. Shelton acquired considerable property in Louisville, but closed out business and moved to Cincinnati, O., in the forties, being accused of voting for Gen. Harrison for President; from Cincinnati he moved to Xenia or Wilberforce, where he engaged in farming. He died a few years ago, and left a widow and several children to inherit his property. The children and grandchildren occupy prominent positions in society.

Theodore Sterritt and Nathan B. Rogers, for many years conspicuous as barbers at the old Galt House, with the notable Major Throckmorton, were quiet and Christian gentlemen. Rogers acquired considerable property, and bequeathed it to his wife and children at his death, in 1891.

J. C. N. Fowles and Austin Hubbard were prominent barbers. Hubbard died a few years ago.

Madison Smith conducted a stove manufactory and acquired considerable wealth. He closed business, moved to Indiana, and engaged in farming, where he died. His wife remained there, conducting the farm.

Green Smith was a leading plasterer, and employed a number of hands and apprentices. Many of the fine buildings of Louisville received the finishing stroke of his trowel.

Willis Talbot and brother, John Jordan, were first-class carpenters. Willis was born a slave, but acquired his free-



dom by his genius and skilled workmanship in wood. His master, Dr. Johnson, took him to New York to examine the fine buildings of that city, so that he could return and build him a house from the designs that they had examined. He was equal to the task and obtained his freedom. The building in that day was considered one of the finest in the city. He was noted as a great stair-builder, and he worked for the leading contractors, until his age retired him from labor.

The Fox Brothers, J. H. Taylor, and Wm. Watson controlled the undertaking business. It was introduced by J. H. Taylor in 1867. Mrs. Fox succeeded her husband and managed the business for many years. J. H. Taylor and Wm. Watson now handle the business of the various societies, churches, and the colored community generally.

George Brown and Daniel Clemmons were professional caterers, and their establishment, during the war, was the resort of noted generals and distinguished citizens. Their menu was such as the most fastidious might crave.

Frank Gray and Thornton Thompson are noted caterers, and they have acquired considerable property.

William Butcher, for upwards of thirty-five years, was with the firm of Bradley & Gilbert. He was connected with the office when Messrs. Bradley and Gilbert were apprentices, and much of the knowledge they acquired of the printing business was obtained under the tutelage of Mr. Butcher. He remained with them up to the time of his death. He was skilled as a pressman, working on the first Adams' presses that were shipped west of the Alleghany Mountains. He occupied a prominent position among his people—a devout Christian and charitable to the poor and needy. He was one of the first warranted members of Mt. Moriah Lodge, held many posts of honor, and died in 1892. He

willed his property to his sister, at her death to be given to Mt. Moriah Lodge, F. A. Masons.

#### SOCIETY AMONG THE FREE COLORED PEOPLE.

Among the harassing scenes that the system of slavery produced, there were, at times, here and there, a few oases, as it were, where the free people could assemble and rest from the environments from which the peculiar situation subjected them to during the forties and fifties.

The great highway between Pittsburg and New Orleans, the Ohio and Mississippi rivers, on whose bosom floated the palatial steamers loaded with the products of those valleys, and giving employment to thousands of free colored men and women, had its clouds and its sunshine. Often, when arriving at New Orleans, the steward, or some one of his crew, would be arrested for coming into the State in contravention of the law. We have known men and women, free born, who would choose some officer of the boat to act as his master, in order to evade the law. At other times, for a sufficient sum of money, a white woman or creole would swear before a court that you were born in the State, or that she was your godmother; and when these subterfuges failed the free negro was sold, until some one redeemed him from the shackles of the chain-gang.

These cruel, unjust laws and punishments did not deter these free men and women from contesting and contending for the right to make a living on these great highways.

The same instinct that leads the white race to dangers and put their lives in peril in the mines, on the sea, on desert, or wherever money is found to enhance his happiness and that of his family, and the same spirit of perseverance, were displayed by the free men and women, at the risk of

becoming slaves. With all of these surroundings it showed a spirit of indomitable courage, whose example may well be copied by the present generation.

The occupation of steward was a position of rank, commanding a salary of from \$150 to \$200 per month; second stewards from \$75 to \$100; barbers, on a trip from Pittsburg, Cincinnati, and Louisville to New Orleans, netted from \$50 to \$75; cabin boys from \$40 to \$50 a trip; stewardesses from \$50 to \$100.

When in port these employes, though free and in a slave country, would seek their pleasure, for many of them owned their property in those ports, and on the arrival of these steamers a large party or some amusement for their family and friends was given. The music of violin or piano would be heard until the wee hours of morning.

During the forties and fifties was the golden age of steamboating on the Ohio and Mississippi rivers among the free colored men and women. Music was furnished on all the steamers for the passengers, and colored musicians were always in demand, as the foreigner had not monopolized everything in that line as now. The colored artist of those days made a respectable competency during the boating seasons. Musicians from the East would come West and South, as they were in demand. Among them were members of the celebrated Frank Johnson's Band, of Philadelphia, the same that escorted Gen. William Henry Harrison to the West in the forties, after his election to the Presidency. Prof. Johnson also visited England about that time, played before the Queen of England, and received from her a silver bugle. Among the most notable of those musicians playing on the boats were Prof. Anderson Lewis, George Hamlet, the "Ole Bull" of his race as a violinist; Elijah Smith, the

renowned violincello player; Edward Johnson, the clarinetist; Samuel L. White, the guitarist, and others of that celebrated band. These men were also composers, as we have in our library a number of pieces dedicated to the steamers Eclipse, Mary Hunt, A. L. Shotwell, and Falls City, by Geo. Hamlet.

The prominent stewards of our city were Wm. Rankin, Salin Stephney, David Clark, T. H. Miller, Jas. Dungy, Joseph Brady, David Wells, John Rankin, Conoway Barber, Leonidas Cox, Dabney Page, and Sullivan Clark. These men were highly respected by the citizens generally, and most of them acquired property and lived comfortably in their homes. The finest hotels in the country furnished no finer bills of fare than these stewards did for the Ohio and Mississippi steamers. This class of freemen were compelled to use discretion in their intercourse with their slave brethren. Sometimes close conversation or undue familiarity would cause suspicion from their masters, and if one should escape to Canada the freeman would probably be arrested as being connected with the Underground Railroad.

#### A VISIT TO THE FREESOIL CONVENTION AT PITTSBURG, PA., IN 1852.

Being imbued with the spirit of freedom, and living, as it were, in a "Pent up Utica," we desired to see the leaders and listen to the discussions of this *great question* that so aroused the nation from North to South, from East to West. We stealthily stole away by steamer to the Smoky City, but few friends knowing our destination. On arriving there, we sought the Convention Hall, which was filled to its utmost capacity. For the first time we saw the leaders of this great political movement, which culminated in the protection of the

virgin soil against the blighting *curse of slavery*. For the first time we saw that trio of negro leaders, Frederick Douglass, William Harlan Garnett, and Dr. Martin R. Delany, associated with such men as Henry Wilson, W. L. Garrison, Thaddeus Stevens, and others.

The subject of free and slave territory was fully and ably discussed in all of its bearings; also the policy of nominating candidates upon a platform that would secure to the emigrant free and untrammelled liberty from the encroachment of slaveholders.

When Frederick Douglass arose to speak upon those momentous subjects, he related an incident that occurred on his trip to Pittsburg, he being in company with the delegation from Rochester, N. Y.—all white but himself. When the train stopped for dinner everybody rushed to the hotel, among them Mr. Douglass. The proprietor, standing at the door to receive his guests, when Mr. Douglass attempted to enter, remarked: “You can not enter my dining-room!” Mr. Douglass, with his massive form, straightened up, and with that silver-toned voice, exclaimed from the door-way: “Is there anyone who objects to Frederick Douglass entering this dining-room?” The answer came immediately from a hundred voices, “No! No! No!” The proprietor stepped aside, and Mr. Douglass was the hero of the dining-hall. His speech was the ablest that we had ever heard from a colored man, and we felt more than compensated for traveling five hundred miles to hear him.

It was our first visit to a National Convention, and that a Freesoil Convention. The impression there made will never be eradicated. We subscribed for the paper published by Mr. Douglass, at Rochester, N. Y.; one for myself, and one for each of my friends, Jesse Merriwether and James Cun-



ningham. We had them mailed to New Albany, Ind., in the care of my friend, Wm. Harding. They were brought over, read by us, and the subject-matter discussed. When through with them we hid them in the top of the piano, among the music, for had the authorities known of that seditious sheet (as it was termed at that time) our peace and happiness would have been disturbed.

#### THE FUGITIVE SLAVE LAW OF 1850.

This law presented to the free negroes of the United States a *panic*. Every State north of the Mason and Dixon line became a hunting-ground for the slave-owner and slave-catcher for fugitive slaves.

The decision rendered by Judge Taney, of the Supreme Court of the United States, "That negroes had no rights that white men were bound to respect," set every negro-hater wild for blood. The President of the United States, Millard Fillmore, issued a proclamation for its execution, and in a short time the United States Army and Navy were in hot pursuit of the fleeing fugitive at the behest of his master. The streets of Boston, the cradle of freedom, was desecrated by the tramp of this army.

Frederick Douglass, who had escaped to the North, and for years lectured and exposed the nefarious system, escaped to England and there remained until his body was purchased by the friends of freedom and the slave. Other noted fugitives, who had lived North for years and raised large families, had to flee for their lives, for resistance was death.

This decision had its effect upon the large free population in the southern cities. The legislatures enacted oppressive laws, forcing them to leave the States or virtually become slaves. In our own State, Kentucky, there was a bill offered

to bind out all free negro children until they were of age. This bill aroused the free families, and an exodus took place. Families left this city to look for other quarters of freer soil. Some went to Northern Ohio, Michigan, Canada, and others left in groups, prospecting for a place to settle, fearing that the bill would pass. The writer was one of a party who left the city and visited Ohio, Illinois, Michigan, and Canada. Some of the party made purchases in those States and in Canada. The writer and several of our citizens purchased in Chatham, Windsor, and London. The bill failed to become a law; for it had many opponents and friends of the free people in the legislature. A large number of the legislature were gradual Emancipationists, and hence would not support the bill.

The writer was handled very roughly on one occasion during these perilous times. Having visited the East and returning West, when arriving at Seymour, Ind., he, with other colored passengers, were driven out of the passenger coach by a mob into the baggage car, among the dogs of the hunters (for it was in the fall season). The mob swore that no negroes should ride in the coach with white people. Such was the effect of that iniquitous bill upon the condition of the colored people. History seems to be repeating itself in that of the separate coach laws of this day and time.

The laws inspired the slave-hunters, for large rewards were offered for the return of absconding slaves. A female slave of a noted family of Kentucky was traced to Cincinnati, O. She was arrested, and the court under the law consigned her to her master. She was a mother. She and her infant were placed on board of a steamer plying between Cincinnati and Louisville, and when a few miles from shore she plunged into the river, with her babe in her arms,

and was drowned before assistance could be rendered. She sought a watery grave in preference to slavery and the punishment that awaited her on her return.

#### SYSTEM OF PATROLLING, AS IT WAS CALLED, BY POLICEMEN.

It was an iniquitous system during those days of horror. It was customary for three or four of those guardians of the night to visit the houses of free families at midnight, search their houses, uncover females in their beds, and ask for runaway slaves, or negroes from free States here in contravention of the laws of the State. We have known instances, when such persons were found, in which they were imprisoned, fined heavily, or ordered to leave the State. These occurrences were immediately reported to our ministers of those days, and they would console their congregations by requesting fasting and prayer, especially on Fridays, for deliverance. You who read this history can judge whether their prayers were answered.

#### A MINISTER PRAYED OUT OF THE CHAIN-GANG WHILE GOING THROUGH THE CANAL ON A STEAMER FOR THE SOUTH.

Frederick Cranshaw, a slave, though entitled to his freedom, was kidnapped and placed in the hands of traders. Passing through the canal was a slow movement for boats in those days. The church people heard of the arrest—it was on Sunday—they hurried to the canal in crowds, singing and praying to God to stop the boat and deliver Bro. Frederick. The excitement grew so intense that the sheriff arrested the captain and had the matter investigated.

It was proven by the investigation that Bro. Frederick was entitled to his freedom. His chains were stricken off, and a great prayer-meeting held in the old Fourth-street Church,

thanking God for his deliverance. We were personally acquainted with Bro. Frederick Myers. *Cranshaw was the name of his owner*, and he was often called by that name. He was a member of the Indiana Conference A. M. E. Church, and held prominent appointments in that State. He was a member of the Missouri Conference when last we heard of him. Frederick Myers is extensively known by the older citizens of Louisville. He also had charge of Asbury Chapel after the lawsuit between Harper and Strauss.

BLOODY MONDAY, AUGUST, 1855—MURDERING AND BURNING  
THE HOUSES OF IRISH CITIZENS.

The political campaign of that year created many bloody scenes in Louisville among the Irish citizens, from the fact that they, with others of the foreign element, had opposed the common or public school tax. The Catholics bitterly opposed the system, and desired their taxes separated for denominational purposes. This gave rise to the "American" or "Know-nothing Party" throughout many of the States, and a severe conflict was the result at the polls, especially in the large cities. One of the bloodiest scenes or tragedies ever witnessed occurred at the polls in Louisville. Every Irishman or foreigner who dared to approach the polls were assailed by the American or Know-nothing Party and driven away, clubs and guns being used in districts where the Irish were largely located. The bloodiest scene occurred on Twelfth and Main streets, where a whole block of buildings was burned, and the inmates shot down while escaping. Seven were burned in the buildings, and among them a Roman Catholic priest. The bodies were conveyed to the Court-house, where the inquest was held, and were viewed by thousands of spectators. In the eastern portion of the city

the Germans were attacked, but they did not fare so badly as their Irish fellow-citizens. The negro was only a spectator to these scenes. It was a white man's fight, the negroes' troubles being reserved for the near future.

#### THE SCHOOLS OF THE FORTIES AND FIFTIES.

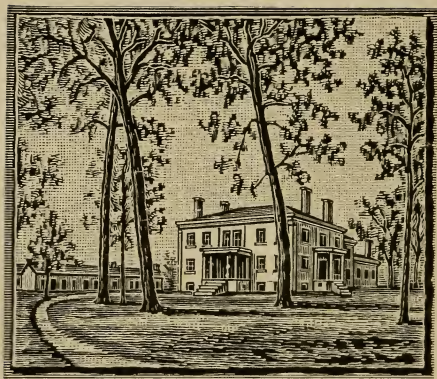
Three schools were taught at that time by colored teachers, viz.: R. M. Lane, Rev. Peter Booth, and Rev. Henry Adams; but as their schools were more on the outskirts of the city, they were not thought to be so objectionable. We opened a school on the corner of Fourth and Green streets, and trusted in God for its guidance and protection. We taught there for three years, until the building was sold, in 1851. During our location there we had school exhibitions, singing classes, night schools, and concerts, and without molestation. Mrs. Hoffman and Miss Cummins taught small private schools.

The greatest novelty was the first introduction of a musical instrument in a colored church in this city. Our music classes were led by a violin, and our concerts accompanied by an orchestra, composed of colored and white musicians. Prof. James Cunningham and Henry Williams employed German musicians in their bands. The Germans had not learned the prejudice existing against the negro in the forties. The following incident I witnessed in Baltimore, Md., during a grand parade: A colored band was driven out of the procession by Gen. Smith, who rode his horse over them, and all because the white band refused to march with them; but the company that employed them came out of the ranks also.





MME. SELIKA,  
QUEEN OF SONG.



WIDOWS AND ORPHANS' HOME,  
Brooks Station, Ky.

THE SLAVE AUCTION-BLOCK, AS SEEN BY THE WRITER FOR  
THE FIRST TIME JANUARY 1, 1848.

Market Street was the scene of this American evil. Thousands wended their way thither to witness the separation of husband and wife, children and parents, never to meet again, perhaps, in this life. On the auction block the auctioneer cries, "A fine negro woman, Sallie, going at \$500, \$600, \$700, with no incumbrance." Another, "with two children, can be sold together or separately;" and another, "Tom, a fine farm hand, ought to bring \$900—he hired out last year for \$300." There were hundreds sitting on the curbstone and in the market-place, with two or three children, and a baby at the breast, weeping. The husband sold in another direction, and mother and children crying, "don't take papa;" but their entreaties were in vain with those traders in human flesh. With this, our first view of the slave mart, we left, praying God that we might be saved from another such scene.

#### COLORED ARTISTS IN MUSIC AND PHOTOGRAPHY.

One among the colored artists in music was Henry Williams, the renowned violinist. But few distinguished white persons in the forties and fifties from whose parlors could not be heard the sonorous strains of Henry Williams' violin. He was employed to teach their sons and daughters quadrilles and mazourkas, and for years was the leading spirit of his profession. James Cunningham, Sr., successor to Henry Williams, for many years was held in the same high esteem as a musician. He was born in the West Indies and served in the British Navy. He was highly cultured. He furnished music for all of the stylish weddings, parties, picnics, etc.

His band was composed of white and colored musicians, among them Lewis Lily, H. Hicks, and William Cole. His children were also adepts in the art, two sons and a daughter proving to be quite proficient as musical artists. James Cunningham, Jr., is the leader of the best colored band in our city.

Samuel L. White, photographer and musician, originally of Philadelphia, Pa., was the finest and most accomplished guitarist of those times, and also a composer. His studio was the resort of the best classes of colored and white citizens. His scholars were of both sexes, white and colored. He also gave private lessons in white families. All this was during the dark days of slavery. The writer was also one of his pupils, and can testify to his accomplishments. Yet, with these accomplishments, he was finally compelled to leave the State simply for being too refined. His residence was on Jefferson Street, near the corner of Fourth Avenue. The old Jefferson House was the corner building and was used as a hotel. His wife was a first-class milliner. They had many visitors; of course, he being such a distinguished personage, it could not have been otherwise. His business was in the very heart of the city, but, unfortunately, this Jefferson Hotel was not first-class, as its inmates, or boarders, were negro-haters. The superior qualifications of Samuel L. White were too much for their imaginations, so they began to harass him and his family by stoning his house from the rear and from the roof of the hotel. They would hurl stones through the windows and break the dishes on the table while he and his guests were at meals, and with other mean devices they continued to harass him until it became unbearable, as he had no protection. Ku-kluxing and lynching were then unknown, but this substitution answered as

well. When he applied to the authorities for protection they advised him to leave the State, as this class would be a continual annoyance to him. Finally, our old friend bade us adieu. He moved to Cincinnati, O., where he and his wife engaged in business. They were aged and devout members of the Baptist Church. They died in 1870.

#### FREE SOIL AND SQUATTER SOVEREIGNTY.

The great Free Soil and Squatter Sovereignty questions convulsed the whole country, and Abraham Lincoln and Stephen A. Douglass debated the issues of that campaign. Mr. Douglass visited Louisville soon afterward and spoke to immense crowds. The people were entertained by the most noted and hated man in the State as an Abolitionist and advocate of human rights, Cassius M. Clay. In his speech, when advocating the cause of the negro, he was asked what he was going to do with the negro. He replied that he would first free him and then free the poor white man. His speech, it is supposed, gained but few converts in this locality, as the feeling was very bitter against the advocates of the Free Soil and Emancipation doctrine; in fact, it was thought that he would not be allowed to speak in this city, but Cassius Clay feared no threats. The writer was present in the city of Frankfort, the capital of the State, during the same campaign. The Capitol door was closed against him when he had an appointment to speak there. The friends of Mr. Clay held the meeting in the Capitol Square, with hundreds of candles to light up the grounds, that the people might see and hear the great orator. The negro element was aroused at the crisis that seemed impending; they discussed these issues among themselves and concluded that a conflict was at hand, and that it would be safer to reside north of the



Mason and Dixon line, and they were not very slow in going, many of them free and many slaves, the slaves taking the Underground Railroad.

From 1855 to 1860 a spirit of unrest pervaded this community among the colored citizens, yet they trusted God and persevered to do the right, looking forward to some miraculous change.

#### FREE MASONRY.

In the year 1850 Rev. Bird Parker, minister of the A. M. E. Church (now Quinn Chapel), met a number of gentlemen at the house of Jesse Merriwether, on Walnut Street, between Ninth and Tenth streets. The object of the meeting was to consider the propriety of organizing a masonic lodge. Several meetings were held, and finally they concluded to organize. Several Masons from Cincinnati, O., met with them. A question arose in the meeting, and was discussed pro and con., whether it would be advisable to establish a lodge in Louisville while the prejudice was so strong against free negroes, as none but those could be received. This question caused a split, and the majority decided to locate the lodge at New Albany, Ind., for a while, at least. The necessary number for institution was secured and they went to Cincinnati, O., and received their warrant from the Grand Lodge of Ohio. Richard H. Gleaves, Grand Master of Ohio, set Mount Moriah Lodge No. 1 to work June 12, 1850. For three years they remained at New Albany, Ind. They labored under many disadvantages, such as crossing the river in skiffs at midnight, amid high water and heavy drifts, at the risk of their lives, and then walking five miles up to the city. They finally concluded to move to Louisville, Ky., though there was a nucleus for a lodge left at New Albany with those brethren who lived in that city.

Our advent into Kentucky was with many forebodings, but we were not molested until the year 1859, about the time of the "John Brown raid." The excitement that prevailed in Virginia and all of the Southern States had extended to Kentucky. All free negro assemblies were closely watched. At one of our meetings the police made a raid on us and marched us to jail. The writer was secretary of the lodge. We were ordered to bring the books along, so that they could see what we were doing.

The jailer refused to put us in the castle, but directed us to the court-room. He sent for the police judge, who came and interrogated us, and dismissed us until morning. He took our words as our bonds to return. We returned in the morning, but they refused to admit us into court or try the case. So ended this farce or incarceration of negro Masons in Kentucky.

The Grand Lodge of Kentucky was organized in 1866 under the "National Compact."

#### STATE SOVEREIGNTY ESTABLISHED 1875.

Rev. J. H. Sweres, with a number of others, petitioned the Grand Lodge of Ohio, W. H. Parham, Most Worthy Grand Master, for a dispensation to organize a body of Free Masons in the city of Louisville. It was granted, but not without an appeal and a stubborn resistance from the Grand Lodge of Kentucky. Blue lodges, chapters, and Knight Templars were established. This caused quite a rivalry in Masonry and considerable bad feeling among the craft of the two bodies. The old Kentucky Grand Lodge renounced the National Compact and declared State sovereignty in order to meet the views formerly held by Ohio, but no concession seemed to prevail, and the strife was very bitter for

several years. A few brethren of cool head and pure hearts believed that this difficulty could be adjusted and peace and harmony be strengthened. Henry King, of Lexington, Ky., being elected Grand Master of the State, he appointed a committee of Past Masters of the State of Kentucky to open up a correspondence with the Grand Master of Ohio, W. H. Parham, to learn upon what terms a settlement could be made between the two grand bodies. The following was the committee: W. H. Gibson, Wm. Spradling, Austin Hubbard, Horace Morris, and Wm. Butcher. W. H. Gibson conducted the correspondence and a meeting was arranged to take place at Cincinnati, O. Grand Master Parham and a committee from the Grand Lodge of Ohio met and discussed the difficulty that had caused the strained relations between the Grand Lodge of Kentucky and the Grand Lodge of Ohio. They finally made a settlement as follows: That when the lodges in Kentucky working under the Grand Lodge of Ohio desired to withdraw from Ohio and attach themselves to the Grand Lodge of Kentucky, Ohio would grant the transfer by a proper exchange of warrants and a settlement of all other claims, and that Ohio would cease to make Masons in Kentucky while this amity existed. This proposition was accepted by Kentucky and an amicable relationship established between the two grand bodies. For years the members of the lodges of Louisville visited the lodges under Ohio's warrants, and *vice versa*. They sought the friendship that is taught and the duties of one Mason to another until finally this manner of courtship proved to be a wedding. The lodges, chapters, and Knight Templars exchanged warrants and became a part and parcel of the Grand Lodge of Kentucky. This action caused another grievance on the part of the Ohio Grand Lodge concerning

some informalities in regard to the exchange of warrants. Another committee was appointed by the Grand Lodge of Kentucky to meet in Cincinnati with a committee from the Grand Lodge of Ohio and adjust this grievance, which was accomplished by the following committee on the part of Kentucky: W. H. Steward, Horace Morris, and Chas. Steel, Grand Master.

#### ODD FELLOWS.

Our relation with the United Order of Odd Fellows was most courteous from 1872 to 1888. I was an active member of St. Luke Lodge No. 1771, and was one of the committee of Union and St. Luke lodges that concluded we had paid enough money to white real estate agents for rent, and that it was time to assemble in our own property. Being convinced of this fact, the two lodges, Union and St. Luke, joined their treasuries together, amounting to near \$800, sent out a committee, composed of Alonzo Black, Shelton Guest, and Alex. Lily, from Union Lodge, and W. H. Gibson and Charles Lewis, from St. Luke Lodge, who investigated and purchased property for a hall on Green Street, between Thirteenth and Fourteenth, at \$2,500, with three years to pay for it. It was paid for in twenty-one months. These two lodges invited the other lodges, patriarchies and H. of Ruths, to take stock in the building, shares \$100 each. They accepted the invitation, formed a consolidated lodge, and obtained an act of incorporation from the legislature. The business was conducted by a Board of Directors, with President, Vice President, Secretary, and Treasurer. Everything moved on harmoniously, lodges were incorporated as their shares were paid up, and at the expiration of three years they had saved \$1,000. Another and more valuable piece of property was

offered for sale for \$10,000. A committee was empowered to investigate, a lawyer employed to examine the deed, and the property purchased at \$10,000, with ten years to pay it. This property was paid for in five years. The purchasing of property with the Grand United Order of Odd Fellows seemed to give new inspiration, and everything that they put their hands to seemed to prosper. In the purchase of this new hall the act of incorporation was amended, W. H. Gibson and C. H. Spalding being appointed a committee to visit the legislature and make the application, and all the lodges were inserted in this charter. My relation as secretary of the Consolidated Lodges closed September, 1888, serving a period of eight successive years, and handling for them over \$20,000, until the property was paid for.

With this rapid and grand exhibit followed a fearful calamity. On the 27th of March, 1890, the great cyclone that visited the city of Louisville demolished our splendid hall, and crippled several brethren and one sister, whose lives were miraculously saved. This destruction threw gloom and despondency over an oppressed people, struggling for a foothold in the financial circles of the fraternities. But the Consolidated Board, under the administration of W. H. Ward, an old and experienced Odd Fellow, it is hoped, will succeed in paying for the new building erected on the old site, and that the glory of the latter house may be greater than that of the former.

#### THE SCENES OF 1861 IN LOUISVILLE, KY.

When the attack on Fort Sumter was proclaimed to the nation, and when Abraham Lincoln, President of the United States, called to arms! to arms! three hundred thousand men! our Governor, Beriah Magoffin, replied: "Not a man,



nor a dollar!" It was then considered by either party of politicians in the strife that it was a white man's war, and that the negro was only considered as a hewer of wood and drawer of water for the army. Notwithstanding this view of the negro's position, many of them were eager to take part in the fray. They bided their time, and the sequel is known throughout the civilized world.

In the fall of 1862, we, with thousands of other colored citizens, were drafted in the spade and shovel brigade, throwing up entrenchments to protect Louisville from the anticipated attack of General Bragg's Army on the city. I served for a time, but was released through the aid of my physician. I received a dispatch from Dr. W. R. Revels to come to the city of Indianapolis, Ind., and take charge of a school. I immediately left for that city and engaged in teaching a school, which was partly supported by the Quaker Friends and partly by private subscriptions, for the Hoosier State had not, at that time, provided public schools for colored children. The school was largely composed of contraband children, as General Butler termed them, whose parents followed in the wake of the army and crossed the Ohio River into Indiana.

#### MASSACHUSETTS CALLING FOR COLORED SOLDIERS.

At the solicitation of Dr. Revels, Sidney S. Hinton, and other friends, I closed my school and accepted the commission of recruiting sergeant, under Col. Condee, for the 55th Massachusetts Colored Regiment. I went into Kentucky for volunteers and had hundreds of applicants, but, through the interference of the officials at headquarters, I failed to get a man enrolled in Louisville. These officials were so-called Union men, dressed in the livery of Uncle Sam, but oppos-

ing such aid as was necessary to help save the country. They told me that there would be no quarters shown negro soldiers by the Rebels, and that Massachusetts had no right to send agents into Kentucky for recruits, and that the negro's place was in the hospitals as nurses, attending the sick and wounded. They advised me to leave the State, for the feeling was so strong against us that they could not protect us. With this treatment, I left my wife and children, returned to Indiana, visited Jeffersonville, New Albany, and Charleston, succeeded in recruiting and enrolling about one hundred men for the 55th Massachusetts Regiment, gave them transportation to Camp Morton, Indianapolis, and then resigned my commission, as Union soldiers at that stage of the war refused to protect us. My family was so much annoyed by threat, caused by my action, that I authorized my wife to sell our property and come to Indianapolis. We moved there and returned at the close of the war.

During our stay in the Hoosier capital we made many friends, and many families moved there from Kentucky.

Our masonic relation was very pleasant while there. We affiliated with the craft, and was present at the organization of the Grand Chapter of Indiana, by the Most Excellent Grand High Priest Wm. Darns, of Cincinnati, and Most Excellent John G. Britton, Sidney S. Hinton, Wm. Waldon, and others.

Camp Morton contained recruits for the 55th Massachusetts and the 28th Indiana Colored Volunteers, with Dr. R. W. Revels, examining sergeant. The boys made Indianapolis lively while there in camp. One memorable incident connected with ourselves and the boys I must relate. The young musical friends of Dr. Revels' church, assisted by Prof. George W. Stewart, now of Fort Smith, Ark., Barney Hicks, the renowned minstrel, and myself, as con-

ductor, gave a concert. It may be remembered that during the war times it was dangerous for a man to sympathize with the Rebels and the cause of the South, especially among negro soldiers. Barney Hicks, in a discussion, had espoused the cause of the South. The soldier boys had heard of it and they visited the concert in crowds. When Barney appeared on the stage, they made a rush for him, but he escaped from a rear window, jumping some ten feet to the ground. A soldier with a dirk-knife in hand was after him. He was so enraged at missing Hicks that he threw his dirk upon the top of our rented piano and cut a large piece out of it. They broke up the concert, and we were in trouble on account of the piano, but through the influence of Dr. Revels we were saved damages.

#### CRUELITIES OF THE HOME GUARDS.

The treatment of colored citizens by Home Guards was very cruel in 1861. They were not allowed on the streets after 8 o'clock without a pass, and many were flogged for being out. This treatment became unbearable, especially when it was performed by Union soldiers. The writer of this sketch was, at that time, a correspondent for the *Christian Recorder*, of Philadelphia, Rev. Elisha Weaver, editor. We wrote up this treatment for that paper, and it was published, and copies sent to Hon. Charles Sumner, who had it read in the Senate, and it created considerable excitement and debate, especially among the Kentucky representatives. It had its desired effect, and there was no more flogging by patrolling Union soldiers. The Congressional records will verify this statement. An amusing incident occurred along with this raid of the Home Guards. Grand Master of Masons, Most Worshipful Henry Spencer, of St.

Louis, Mo., was on a special visit to this city and the craft. As all of our meetings were suspended at the hall, we held a private meeting at the writer's house. After adjournment, as the brethren entered the street, this military patrol came dashing along; the brethren spied them, and it was really amusing and laughable to see their coat-tails standing out in the breeze, while they made for the alleys and hiding-places.

#### OFF TO KANSAS.

In the spring of 1865 I received a call to Kansas, by my esteemed friend and brother, Rev. John Turner. I located at the city of Leavenworth, was employed as a teacher in the public schools of that city, but partly supported by the American Missionary Society, and remained there about fifteen months. The Hon. Judge Brewer, now Judge of the United States Supreme Court, was President of the School Board. Among my associate teachers were Prof. Charles Langton, Mrs. S. Douglass, wife of Capt. Ford Douglass, and Mrs. Margaret Morris, sister of Prof. John Mitchell. My stay in Kansas was a very pleasant one, and I formed the acquaintance of many excellent families, viz.: Thomas Newton, Samuel Jordan, Hiram Young, Josephine Mahoney, Mr. Nesbit, Jones, Quinns, and Franklins.

#### VISIT TO FORT LEAVENWORTH.

The noted distinction of officer of the day was conferred upon Capt. Ford Douglass and Capt. Mathews. I had the pleasure of dining with these officers and their families. Their menu was a very palatable one, such as was provided for white officers. The scene around the fort is a picturesque one, and nature seemed to have provided all the beauties of the floral kingdom for its adornment.



We learned, on our introduction into Kansas society, that they were not unlike the various communities that we had visited. They had their piques and quarrels; my first visit to a public meeting convinced me of this fact. A difficulty, or misunderstanding, between the two churches was to have been settled at this meeting. A hall was rented and a large number attended. The discussion began, and, as the speakers warmed up, bitter words and epithets were used. Among the audience was the distinguished lady orator, Miss Susan B. Anthony. She took the floor and tried to quell the disturbance by her tender and persuasive remarks, but to no purpose; the parties threatened to shoot; pistols, swords, and chairs were drawn; pandemonium reigned. The proprietor put out the lights and I made for a window, but a lady held me back. I suppose a limb was saved by her effort. We all got out safe and sound.

The meeting of interest was the first visit of the Hon. J. M. Langston to Kansas. I had the honor of being one of the committee on reception. Mr. Langston was royally received by the citizens of Leavenworth. A hall was rented for the delivery of an address. The subject was "The Reconstruction Measures of President Andrew Johnson." Mr. Langston bitterly opposed the measures in his speech. Friends of the President were present, who defended his views of reconstruction. Quite a stormy debate ensued, though Mr. Langston had the best of the discussion. I concluded that the epithet, "Fighting Kansas," was well applied.

I received a commission from Hon. Sidney S. Hinton, M. W. G. M. of Masons for the State of Indiana, to reinstate North Star Lodge, of Leavenworth, and set them to work with Capt. Wm. Mathews, W. M. This completed, my mission was ended.



I left Kansas with the intention of returning, as I had been selected to teach another term, but on visiting my "Old Kentucky Home" friends surrounded me and prevailed on me to settle down in the old State where I had labored in the dark days of slavery, and now, as it was a free State, I should enjoy its blessings. After considering the matter from a business and financial standpoint, I concluded to remain. I sent in my resignation to the President of the School Board, Hon. Judge Brewer. It was accepted with a regret and wishes that my future might be successful.

#### BACK TO LOUISVILLE.

We pulled up stakes at Indianapolis, moved back to Louisville, bought property, and began business under very favorable circumstances.

We had no public schools for colored children in 1866. The schools were supported by private funds of the patrons.

The Freedmen's Bureau schools and the (Ely) American Missionary School employed teachers and educated the colored children until the State, by legislative acts, provided for the education of colored children in separate schools.

Gen. Ben. Runkle, of the United States Army, established bureau schools in the colored churches. They were largely attended by day and night. Private schools were assisted from the bureau fund. Jackson-street M. E. Church School was taught by Mr. Henry Merriwether and Mrs. Julia Author; Center-street M. E. Church School by Rev. Wm. Butler; Quinn Chapel School by W. H. Gibson. The American Missionary Society erected a building on the corner of Broadway and Fourteenth Street. This school was conducted by a corps of white teachers from that society.

## UNITED STATES CIRCUIT COURT.

The system of advancing fifty dollars in order that a case might be heard in said court was a custom soon after the war. Many of our people from the mountains and interior part of the State were compelled to come to Louisville in order to have their cases litigated, there being no United States Circuit Court in their districts. The Ku-klux clans were murdering them and pillaging their property, and no redress could be obtained, as this large fee demanded made it impossible for them to have a hearing, for they were too poor to raise that amount. The citizens of Louisville called public meetings in Quinn Chapel and the Green-street Baptist Church. Committees were appointed to wait on Judge Ballard and the United States Attorney to protest against the rule of the court as oppressive to this people. They were courteously received and the matter presented. After a fair and legal explanation by the court the matter was so adjusted as to give all litigants a hearing, the court being satisfied that the case demanded it.

APPOINTED MAIL AGENT OF THE KNOXVILLE BRANCH L. & N. R. R., BETWEEN LOUISVILLE AND MOUNT VERNON, KY.

I was appointed mail agent under President Grant's administration, and served for eight months under very trying circumstances. The first and second day's trip was attended with great excitement. As the first negro mail agent in the State, I was equal to Barnum's animal show, for the people at every station gathered by hundreds, and climbed upon the cars to get a view of the black animal who dared to invade their territory.

At the end of the route, Mount Vernon, the people

turned out to hang me. They followed me to the post-office and waited for me to enter the hotel across the way for lodgings, but I had made other arrangements and disappointed them.

The arrangement of the mob—for mob it was—that if I attempted to enter the hotel the hanging would commence, and it would have been accomplished with dispatch.

I engaged board with a colored farmer, Walker Newcomb. He was an industrious and brave man, a blacksmith by trade, and a partner with his former master. The mob promised that if I remained with my own people I would not be disturbed; but they did not keep their promise, for they annoyed me with notes, giving me so many days to leave the road, or make my peace with God, signed K. K. K.

At the expiration of eight months I was transferred to the Louisville and Lexington route. The second day out we were attacked by three of the clan, at a lonely station, North Benson, between Frankfort and Lexington, a chosen day for the murderous purpose—snowing, raining, and hailing—the worst day of the year.

At the station, one jumped aboard of the mail coach and endeavored to throw me out, beating and bruising me considerably, but failed in his attempt. His two pals were waiting on the platform, with drawn pistols, to shoot me as I fell out, as they expected; but as God would have it, they missed their aim, and I was saved. With three coaches of passengers, conductor, and train hands, no one came to my relief, and it was only the mercy of God that saved me. They riddled the car with bullets, but missed me.

The authorities at Washington were notified of the attack on the United States Mail Agent, and a squad of United States soldiers were dispatched from the fort to accompany

me, and for three months I was escorted by the blue coats of Uncle Sam while I performed my duties. Many threats were made, and great excitement existed during my stay on this route. On several occasions I feared a collision between the military and the mob that gathered at the stations, for twitting the soldiers for protecting a negro. I was convinced that under the pressure some one would be killed, and also the strain upon the nerves of my wife and children reasoned with me that the sacrifice was greater than the occasion called for. The soldiers were withdrawn from the train. Promises were made by the leading authorities of the State to provide protection, but I proposed to retire from the situation when the soldiers retired, for I had but little confidence in those promises, so I resigned.

#### FREEDMEN'S BANK.

In 1865 the Freedmen's Bank was established in Louisville, with a mixed board of directors, and a white cashier. I often assisted Cashier Burkholder when busy or absent from the city. I had charge of the bank when he met with his sad fate, of being drowned or burned up on the ill-fated steamer, United States, plying between Louisville and Cincinnati, when she collided with the steamer America. He had been on a trip to Ohio to see his family, but never returned to the bank. I remained in charge until the board met and selected a cashier, Mr. Horace Morris. I was his assistant when the bank closed.

#### THE MOZART SOCIETY.

The first colored musical society of Louisville was organized in the school-room of the writer, Dec. 1852. The Fourth-street Methodist Church Choir had given a series of concerts, con-

ducted by W. H. Gibson, assisted by Prof. Henry Williams, Samuel White, and several German performers (instrumental). They concluded to organize a musical society for their further improvement. A meeting was called and the organization completed. Among those of the organization were Messrs. George Thomas, Jesse Davis, Peter Hayes, Benjamin Eubanks, John Jordan, John Collins, Dan Clements, Geo. A. Schaefer, R. M. Johnson, J. Tevis, D. Edgington; Mesdames Jane Christopher, Letha Ellison, Lucinda Snead, George Thomas, Julia Bullitt Author, Belle Adams, Miss Thomas, and others. This society made rapid improvement in music. At times they gave concerts for benevolent purposes, and also improved the musical taste in several of our churches. But few of this organization are now living, but the spirit and love of music then manifested has been inherited by their children.

The first musical instrument introduced into a colored church in this city was in 1847 by the writer. The singing was led by a violin. The old sisters and brothers declared that the officers had admitted the devil into the church, but they became used to it and seemed to admire the change. At this writing there are but few churches that have not pipe organs and splendid choirs.

The writer was attacked through the columns of our church magazine in the year 1854 by the Rev. Thomas Strother for this trespass upon the dignity and solemnity of the church. Several articles were written, pro and con., but the progressive age of music triumphed amid the pious opposition that then assailed it. Upon the introduction of the first organ in Quinn Chapel the sisters threatened to throw it into the street, so we abandoned the instrument for awhile.



## FIRST MUSICAL FESTIVAL.

The first musical festival of the Colored Musical Association of Louisville, Ky., was held in May, 1880. W. H. Gibson, Sr., President; N. R. Harper, Musical Director. The association was composed of about two hundred singers from the various church choirs and public schools, supported by an orchestra from Detroit, Mich., led by Prof. Johnson. They gave ample satisfaction in the support of the choruses and solo accompaniments, as they were professional musicians. Miss Eliza Cowan, of Chicago, Ill., the leading soprano, came highly recommended as a vocalist. She sustained her reputation as such, and left us with the highest honors. Mrs. Mary V. Smith and Mrs. C. M. Bryant, organists, were excellent. Prof. N. R. Harper proved an efficient leader in chorus singing. This first attempt of a grand musical festival proved a financial success, and from a musical standard the community expressed the highest eulogies.

## SECOND MUSICAL FESTIVAL.

The Musical Association of Louisville, Ky., held their second song festival May 19 and 20, 1881, at Library Hall. W. H. Gibson, Sr., President; N. R. Harper, Musical Director. It was the desire of the president and the association to make this the grandest festival yet given, and in order to do so he made several visits to Cincinnati, O., for the purpose of securing the assistance of the Cincinnati Choral Association, then in practice, and which had, among its members, some celebrities of a very high musical culture. The arrangement was completed, as the following letter will show :

CINCINNATI, O., March 12, 1881.

*Mr. W. H. Gibson :*

DEAR SIR—Your letter of the 6th duly received, and contents read before the members of the society. I am authorized to say that we most cheerfully accept the invitation to participate in the festival, and hope it may be generally understood from this letter between all parties that we will be present with a good delegation from this city, together with their many friends.

I am, on behalf of the Q. C. C. S., yours,

THOMAS A. TRIPLET,  
*Chairman Executive Committee.*

The reputation of Miss A. L. Tilghman, of Washington, D. C., as a leading soprano at the Capital City, induced the association to secure her services for this occasion. Her selections were of the highest order, such as "Aria—The Flower Girl," by Borzinini; Millard's "Inflammatu," solo, and several duets. Her rendition was all that lovers of music could desire. She was recalled by the audience after each number.

The principal artists of the Louisville Association were as follows: Mrs. M. L. Mead, Miss Jennie Wise, Miss V. M. Burkes, Mrs. M. V. Smith, Miss S. G. Waters, Miss M. Henry, Miss M. Robinson, Mrs. C. M. Bryant, Mrs. Belle Worley, Anna and Sue Talbot, Belle Adams, Miss Lou Thompson, of New Albany, Ind.; the Gibson family—W. H. Gibson, Sr., W. H. Gibson, Jr., of St. Louis, Mo.; Miss Isabella, M. Jane, and Lucretia Gibson; Frank Thomas Glee Club—Messrs. Frank Thomas, J. Miller, P. A. Thomas, J. O. Banion, N. P. Grant, and John Reynold. Prof. J. R. Cunningham's celebrated orchestra furnished string and brass instrumental music.



MRS. DURETTA MOORE,  
Dayton, O.



MRS. A. F. MADISON,  
Cairo, Ill.  
N. V. P.

The following were the officers of the Festival Executive Committee: J. W. Dorsey, J. N. Caldwell, T. N. Bailey, H. C. Weeden, G. T. Thomas, W. H. Lawson, B. J. Nichols, S. Hayes, W. Adams, and N. N. Newman.

The Choral Association, of Cincinnati, O., presented the cantata, "Esther, the Beautiful Queen," with the following staff of officers: Musical Director, Mr. P. L. Furgurson; Assistant Musical Director, Mr. J. M. Lewis; Pianist, Mrs. A. E. Baltimore; Organist, Mr. F. C. Lewis; Assistant Organist, Mr. Al. Quarles; Costumer, Mrs. Julia A. Rice; Stage Manager, Mr. T. J. Monroe.

*Cast of Characters.*

Queen Esther .....	Miss Ella Buckner.
King Ahasuerus .....	Mr. P. L. Furgurson.
Mordecai .....	Mr. J. M. Lewis.
First Maid of Honor.....	Miss Cora Watson.

With a retinue of attendants.

The following selections were introduced during the banquet scenes of the cantata: Bass solo, "Down in the Cellar's Depths," Mr. T. Small; solo, "Mandolita," Miss M. Fowler; bass solo, "The Toast," W. J. Ross; solo, "Softly, Softly," Miss Hattie Holmes; quintette, "Father, Guide Us," from Belshazzar, Misses Barrett and Fowler, Messrs. C. Henson, Small, and Quarles; "Miserere," from Trovatore, Miss Cora L. Watson and Mr. T. J. Monroe, assisted by Miss Hattie Harper, Mrs. M. Williams, and Messrs. L. M. Lewis, Thornton, Small, and Quarles. The artists excelled themselves in the performance of this sacred cantata. Their costumes were tastefully selected, and their songs and performances in the various roles were such as to attract the admiration of the most technique of the theatrical assemblies.



This rare treat, brought forth by the combined efforts of the musical lovers of Louisville, Cincinnati, Washington, D. C., and New Albany, has been far-reaching in the development of this fine art in our community.

#### CHURCH CHOIRS.

*Fifth-street Baptist Choir*—The concerts and musical entertainments given by this choir have always been of the highest order. We take great pleasure in making special mention of this association as conducted by the late Madison Minnis, with Miss Martha Morton as organist, also deceased, supported by Mesdames M. L. Mead, Hutchinson and sister, and Messrs. W. H. Stewart (successor to Mr. Minnis), Samuel Jordan, J. L. Moody, Will. L. Gibson, and others. During Mr. Minnis' charge of this choir they made a tour to Cincinnati, O., and Cleveland, O. The trip was a pleasant one, and the members were the recipients of many eulogies for their musical performances.

*Green-street Baptist Choir*—This choir ranks among the leading musical associations, with our old friend, George Thomas, conductor (successor to Mr. Jesse Davis). They have a fine and powerful organ, with Mrs. Gertie Hutchinson, the organist, who skillfully manipulates the finger-board. The visitors to that church can sit and muse upon the joyful strains of these earthly choristers.

*Jacob-street Tabernacle Choir*—This choir ranks among the leading musical associations of the country.

#### MADAME SELEKA AND S. W. WILLIAMS.

Madame Seleka, queen of staccato, and S. W. Williams, baritone, made their debut to a Louisville audience June, 1888. The writer, having been concerned in most all of the

musical enterprises of this city, and being the leader of Quinn Chapel Choir for more than thirty-five years, and being about to retire, felt anxious that the church of his long and arduous labors should have an organ second to none among our congregations. His wishes were made known to the board and granted, under the administration of Rev. Levi Evans. A committee, composed of Prof. W. H. Perry, George Caldwell, and Miss Martha Webster, visited Pilcher & Sons' organ manufactory and selected an instrument to cost eight hundred dollars, with the latest improvements. A concert was decided upon. The leader opened correspondence with Madame Selekta and husband, who had recently returned from Europe, and were electrifying the country with their artistical performances. We learned their terms, an agreement was entered into, and a concert arranged for Louisville for the benefit of the organ. They arrived, and were our guests.

The largest hall in the city was rented for the concert, the citizens turned out *en masse*, and it was conceded to be the grandest concert ever given in our city, both in numbers and artistic skill. The lady was the finest and most accomplished that we had ever heard in this community. Mr. Williams' baritone was complete, and as a soloist his style and enunciations were pure.

A second concert was given at the church, and it was crowded also. Our local talent assisted, and gave prestige to the occasion. Mrs. M. L. Mead, Mrs. M. V. Smith, Miss Lottie Bryant, Mrs. Gertie Hutchinson, accompanist, and W. H. Gibson, conductor. Financially the concert was a success, the receipts half paid for the organ, and the balance was raised by the Ladies' Organ Association, Mrs. Nellie Bibb, President; Mrs. Virginia Thompson, Treasurer; Miss Laura Douglass, Secretary, and Rev. J. Abbey, Pastor.

## THE FIFTEENTH AMENDMENT.

After the passage of the fifteenth amendment to the Constitution by Congress it was in order for colored citizens of Louisville to have a jubilee celebration. Mass-meetings were called at several of the churches to make arrangements, and committees appointed. Rev. H. J. Young was the chosen orator of the day, with Miss Laura Claget as the Goddess of Liberty. The procession was an immense throng of colored citizens, with excursion parties from surrounding cities, accompanied with bands of music and banners, with many designs representing freedom and progression versus the condition of slavery days. A Fifteenth Amendment song was composed by W. H. Gibson, and sung at the Court Square, where, for the first time, a stand was erected. Ten thousand people were gathered to hear speeches and music. We had seen, on past occasions, on the same square, some horrible scenes, slaves sold on the court-house steps, negroes hung and burned, also the forms of ghastly Irishmen burned by the Know-nothing mobs on Bloody Monday, but the contrast of that day's thrilling jubilee—the completion of American citizenship for the negro—seemed a fitting retribution for the past horrors perpetrated and inflicted by the inhuman monster—*slavery*.

The following is the song composed by W. H. Gibson, Sr., which was sung by five thousand voices on the day of the celebration :

Come all ye Republicans, faithful and true,  
Here is a work for you :  
The Fifteenth Amendment has fought its way through  
True as the boys in blue.  
The Democrat party its race has run,  
To give way for an era that freedom has won.  
Bring out your gun ! Bring out your gun !  
Bring them, ye brave and true.

Colored citizens, prepare ye; your manhood's complete,  
God grant that "we all may have peace."  
The ballot-box is open to all of our race,  
Put in your snowy flakes;  
For the Republican party will vote in a mass,  
For they have guarded well "Thermopylæ's Pass."  
Vote for them long, vote for them strong,  
Vote for the brave and true.

Songs of exultation we gladly will sing  
For the twenty-eight States so true;  
For the Fifteenth Amendment's a mighty big thing,  
The Democrats know it is true.  
Kentucky neutrality, we can not define it,  
The Fifteenth Amendment has opened a mine in it  
And blown it sky high! and blown it sky high!  
Sing it ye brave and true.

My Maryland, Delaware, New Jersey, each of them  
Opposed its ratification;  
California, Oregon, Tennessee with them,  
Kentucky makes up the seven.  
But the twenty-eight States, yes, thirty of them,  
Have put to rest the unjust seven.  
So let them writhe! Let them writhe!  
Writhe in their agony.

The ratification has made the great Nation  
More honored, more just and good;  
The lowly will praise her, the great God will bless her,  
Her enemies stand in awe;  
And if the old flag is e'er torn from the mast,  
Up defenders will rise as they have in the past,  
And fly to their arms! Fly to their arms!  
To save the dear old flag.

Our country's flag we do revere,  
For we love the Constitution;  
The Declaration doth declare,  
All men are born free and equal.  
The Fifteenth Amendment hath abolished caste,  
Servitude, color, are buried at last,  
Never to rise! Never to rise!  
Under the Constitution.

## HON. FRED. DOUGLASS VISITS LOUISVILLE.

The Independent Sons of Honor being desirous of having Mr. Douglass address the colored citizens of Louisville solicited the writer to correspond with him and make such arrangements as would suit him. I opened correspondence, and, after several letters had passed, the invitation was accepted on terms suitable to him. The following is his letter of acceptance :

WASHINGTON, D. C., April 2, 1873.

*Wm. H. Gibson, Esq.—*

MY DEAR SIR—Your letter accepting my terms is at hand. I will endeavor to be in Louisville on the 20th inst., and will be ready to unite with your celebration on the 21st of April. Please inform me, without delay, the name and address to which you will expect me to report on the 20th. Hoping for a successful celebration of one of the grandest facts in the history of our country. I am, dear sir,

Very truly yours,

FRED. DOUGLASS.

A committee composed of George Buckner, James Graves, Vincent Helm, W. H. Gibson, Isaac Curtis, and others, received Mr. Douglass at the depot with carriages and a band of music. He was escorted to the residence of Mrs. Lucretia Morris, on Seventh Street. There he received the courtesies of the citizens of Louisville, colored and white. The Hon. Judge J. M. Harlan tendered him his private carriage and horses for his visit through the city. A procession was formed of societies and citizens, and they marched to the Exposition, where an immense throng of people filled the building. Mr. Douglass made a fine address, such as he was capable of making, and it was published in our daily



papers. He remarked that "the building was so large and the tumult so great that it was as the roaring of Niagara." His voice was inadequate to fill the building.

#### NEWSPAPER ENTERPRISES.

The Kentuckian was issued in the seventies, Mr. Horace Morris being its editor. It was published for several months.

The Planet was published by the Planet Printing Co.

Zion's Banner was published in 1881, with H. C. Weedon as its editor.

Christian Index.

The Bulletin was published by the Adams Brothers, John and Cyrus. This paper was very ably edited and received a large subscription. It was a paper that advocated the cause of the negro and the principles of Republicanism. The proprietors moved to Chicago and the paper is yet in existence, the name having been changed. An incident in relation to Cyrus Adams and the study of the German language occurred here during his study under a German teacher. A large class of students attended, who were members of the first families of the city. The teacher said that his progress was rapid, and he attracted attention by the excellence of his recitations. The teacher also said that he was much astonished one day about the close of the term when he informed him that he was a newspaper man and one of the editors of The Bulletin. So the term was closed, and of all the pupils attending none of them knew that Adams was a colored man except the teacher, who found it out by mere accident. Had it been otherwise, the white pupils would have been horrified at the idea of a colored student belonging to the class. Mr. Adams made a trip to Europe, studied there, and returned and taught here in our High School.

The Ohio Falls Express, edited by Dr. H. Fitzbutler, is one of the oldest colored papers in the State. It has been suspended during the Doctor's absence in Europe.

The American Baptist, W. H. Stewart, editor, represents the interests of the Baptist denomination, and is very ably edited. It is in its sixteenth year. Mr. Stewart is also a politician, and is always found in the advance of all questions pertaining to our race.

The Informer, published by H. H. Hatcher, is a spicy little sheet.

#### SUNDAY-SCHOOL PICNICS IN ANTE-BELLUM DAYS.

Our Sunday-school picnics were held on the Fourth of July, as it was a National holiday. The slave, as well as his master, had the privileges of that day. We would assemble our children at the churches and march to the grove, but not without one or two policemen, at two dollars a day, to see that we behaved ourselves and that no incendiary speeches were made. At the last picnic we held before the war I took an active part, as usual, when I arrived at the grove. The speakers were our ministers, teachers, and our old friend, W. H. Bulkley, Presbyterian (white), but at this time we had a speaker that was not on the programme—a brother who was a slave, belonging to a widow near Hobb's Station, but was hired out in Louisville as a carpenter. He was a member of my Sunday-school and desired to speak. The brethren objected, and feared that he might say something that would harm us, as the officers were there, also a number of white spectators, but I insisted for them to give him a chance. When his time came we gave strict attention. He began by saying :

## LITTLE CHILLEN :

We hab 'sembled to celebrate the Fourth ob July—Independence Day it is called—but I never could larn whar de independence comes in. We are here 'sembled in dis grove to yourselves, cept dese paderrols, who is here to watch us. Now, whar is yo independence? Little childens, dis is not yo day, but you will hab a day, for de prophets say so, de possels say so, and God say so. You read yo Bible and it tells you dat God made all men free and ecal, and he made dem all ob de same blood, only one white in de face, anodder black in de face, and anodder red in de face, but dey were all bredden and ecal; but man, being so wise, hab changed it, and to-day we are not ecal, but de day is comin' when you will be as free and ecal as General Washington. Den you will hab a day! But dis is not yo day, little chillen, but you will hab a day. God haste it on is my prayer. Amen.

This was the speech of the day, and created more comment than all the other speeches that were made. Several of the teachers hid behind the large trees, peeping out to see what the white police would do—if they would stop him; but they seemed to enjoy it. We met the same brother, during the war, in Indianapolis. He went over with the first lot of fugitives that crossed the river in the wake of the army. We met him several years later and he had, by his industry, acquired some property and a comfortable home.

The colored citizens of Louisville had no gala day to celebrate save the 1st of August—in commemoration of the West Indies Emancipation of 1834—and in order to enjoy this pleasure they were compelled to seek other States whose sympathy was in touch with this grand achievement. At this time of the year the boating season was over, and those whose privilege it was to enjoy these excursions made up their parties and journeyed to Cincinnati, O., Cleveland, O., or Canada. Cincinnati being the nearest point, the largest

gatherings were held there. Rooms were engaged weeks in advance at the Hotel Dumar, the finest and grandest hotel established and conducted by colored men in this country at that time. John Whets and R. H. Gleaves were the proprietors.

On the day appointed for the celebration a large grove was selected, and there would be thousands in attendance. Speeches were made by such orators as Messrs. John I. Gains, Peter H. Clark, Ford Douglass, W. H. Day, Frederick Douglass, and others.

Xenia, O., was also noted as a pleasure resort for those parties. About three miles beyond the city, on the grounds nearly adjoining Wilberforce University, was another hotel, kept by Mr. Anderson Lewis, a noted steward and musician. Large parties and picnics were given there, and those present indulged in buggy-riding and such other pleasures as are sought at watering-places. It was, in fact, the "Saratoga" for our pleasure-seeking people. The springs yielded an abundance of fine water, containing various medicinal properties. The beautiful scenery that surrounded the locality was, to those pleasure-seekers, a little paradise. Yet, with all this pleasure, there was something that was not in harmony with its close proximity to Wilberforce University. The president, Bishop D. A. Payne, and the faculty, remonstrated against the balls and dances and seeming imprudence of the visitors, and of the detrimental influence it might exercise against the institution. Time and patience relieved them of their forebodings, as Mr. Lewis closed his hotel and pleasure-grounds, and now, to the surprise of many and the delight of the faculty and Christian community, Bishop Arnet occupies and owns the premises. The writer has been a visitor under each proprietor, and knows whereof he speaks.

## EDUCATION.

Amid the restrictions that surrounded our people during the forties and fifties, there was a thirst for light, and there seemed to be a glimmer of hope pervading certain classes. The free men and women associated with the slaves as relatives. A free father and a slave mother, or *vice versa*, caused an anxiety to be free; and the little private schools among the free, though only by sufferance, and often by stealth, caused an unrest that pervaded many communities. At Lexington and Frankfort in 1859, through the solicitation of friends there, we ventured to open a branch school. At Lexington we taught the common branches, and at Frankfort we taught a music class. Our school at Louisville was in charge of my wife and Mr. George A. Schafer. Mrs. Gibson taught needle-work and dress-making. Samples of her work can be seen in some of the houses of the oldest citizens. Mr. George A. Schafer was for many years in the postal service—a letter-carrier. The political excitement of those days caused us to close our efforts in this direction.

An educational convention was called in the summer of 1869. The friends of education, by delegations, white and colored, took a very active part in the deliberations. The delegates were addressed by Prof. Fairchild, J. G. Fee, President of Berea College; J. M. Langston, Esq., Dr. Martin R. Delany, Rev. H. J. Young, and others. At the convention a State Board of Education was organized, for the purpose of forming the State into school districts, and furnishing teachers, under the supervision of the Freedmen's Bureau. The following officers were chosen: W. H. Gibson, President; Q. B. Jones, Vice President; John Morris, Secretary and Treasurer; Isaiah Mitchell, Traveling Agent and



Organizer of County and District Schools. Many schools were organized and teachers employed. These schools continued until the State provided for the education of colored children under the law, in 1870.

Rev. R. G. Mortimore established a private school in 1858, at Asbury Chapel, for advanced classes in algebra, geometry, and Latin. A class of young men from my school attended, and made rapid progress. Prof. Mortimore was tendered the chair of mathematics at Wilberforce University. He accepted, and the following class of young men accompanied him there: W. P. Annis, W. H. Gibson, Jr., Horace Talbot, Henry Pope, Wm. Robinson, and Chas. Logan, they being the first from our city to matriculate in that notable institution.

The State University, located on Kentucky Street, was organized in 1879. Prof. W. J. Simmons, the learned Baptist divine, was called to take charge, after it had been opened for a short time. It has done much for the educational interest of our race in this State and other States. Prof. Simmons seemed to be imbued with the necessities of his people, especially in the Baptist denomination. An educated ministry was one of their greatest wants. He was to his connection what the late Bishop D. H. Payne was as an educator to the African M. E. Church. His establishment of Wilberforce University has given it prestige throughout the universe. Prof. Simmons did not live long after organizing this work, but he has laid a foundation for future usefulness which that denomination has long since realized. The faculty is carefully selected from the various institutions of the country. The commencement exercises are good, and are always attended with large and appreciative audiences. Their graduates are dispersed throughout the State, doing good work in the educational field.

## YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Young Men's Christian Association was organized through the efforts of Albert Mack and Charles Morris. They were influential in bringing many young men into its folds, and the organization grew rapidly. Their meetings were held in the churches, alternately, on Sunday afternoons. Their weekly and monthly meetings were held in Quinn Chapel until they had accumulated sufficient means to fit up a room, which they did in a short time, as they had seemingly won the hearts of the people. They held public meetings on the street corners, and in the localities of the slums of the city, and some of their hearers professed a hope in Christ. The public made them a present of a good library. They were finally imbued with a spirit to build a hall, Bro. Mack acting as collecting agent. He used the money he collected in Louisville in paying rents until the treasury was exhausted.

The following prominent young men of the city were among the members: Albert White, Robinson, Chas. Morris, Warden Duson, Elder Frank, Bro. Alexander, W. H. Gibson, Sr., and others.

Bro. Mack left on a collecting tour for a hall and has never returned. A number of newspaper articles have appeared against him, disapproving his course.

The society has been reorganized on a firm basis, with excellent officers, and holding relation with the State and National Association. It has a good location on Walnut and Tenth streets. Their meetings are interesting. They have lectures weekly by the best speakers and thinkers of our race, and much good has resulted from this organization.

PUBLIC INSTITUTIONS AMONG THE COLORED CITIZENS OF  
LOUISVILLE, KY.

The Colored Orphans' Home, situated on Eighteenth and Dumesnil streets, was organized in 1877. This institution was brought about through the efforts of two of our oldest citizens, Peter Lewis and Shelby Gillespie. They were sextons in the Presbyterian churches of Revs. Dr. Stewart Robinson and Dr. Humphrey. They made their desires known to these two divines, who were, in their lifetime, friends to the colored people. After they had matured their plans, they called together a number of colored citizens in the vestry of Dr. Humphrey's church, where they had his counsel and advice. They also met in the vestry of Dr. Robinson's church; and plans were devised by these clergymen and financial aid promised when the society was organized. At a meeting held in Dr. Humphrey's church temporary officers were elected and a committee appointed to draft a constitution, viz.: W. H. Gibson and Joseph Furgurson. Mr. Gibson performed the duties of secretary until the permanent officers were chosen. Meetings were held in all of the colored churches, the colored clergy assisting in the work. Contributions, from time to time, were raised by them, and the benevolent societies subscribed liberally toward its sustenance. Our white friends gave liberally, and donated the grounds and building for the Home, holding it in trust until the society pays the purchase price. The American Missionary Society donated a third of the sale of the old school building toward the purchase of the Home. The Orphans' Home Society, during these years, has been managed by a board of officers chosen from the various churches and societies. The president has generally been selected from some

of our white friends, and the vice president from the colored citizens. Many children have been cared for during these years and comfortable homes secured among responsible families. The ladies of Louisville have taken great pride in the Home, and have worked incessantly for its support by holding dinners, suppers, festivals, etc., and every imaginable means adopted that would bring money for its support. The following ladies have been foremost in their efforts to sustain the Home from its earliest inception: Mesdames Lucretia Morris, Isabella Belle, M. J. Gibson, Frances McCauley, McKamy, Worley, Minnis, Murphy, Stewart, Birney, Bullitt, and many others. The teachers of the public schools have also rendered efficient service by collections from their pupils and from public dinners and suppers. Mr. J. C. C. McKinley is its presiding officer at the present time of writing. He is a principal in one of our public schools.

St. James Old Folks' Home was organized by a number of our citizens for the benefit of our old dependent citizens. It did not meet with the success it merited. The officers made a contract for a building in Portland, made a payment on the property, occupied it for a time, but failed to meet the notes, and the property was lost to them. This society has been reorganized and fallen into other hands. The officers are young and energetic, have purchased property on Greenwood Avenue, made a partial payment, and the ladies of the city have organized clubs, and propose to complete the payment in a short time. They raised by public donations on Sunday, February 28, 1897, \$578.20. The property cost \$2,750.

The Louisville Colored Cemetery Company was organized in 1887 by the efforts of Bishop W. H. Miles, of the C. M. E. Church, and a few of his immediate friends. Several

meetings were called at the Center-street Church, and alternated at several other churches, in order to bring the matter before the people, showing them the necessity of having a cemetery exclusively their own. After organizing and electing officers, a committee was appointed to visit the legislature and obtain a charter, and it was granted. Books were opened for stockholders, shares \$25 each. Thirty-three acres of ground were selected and purchased on Goss Avenue. The company has been well patronized by the citizens. Lots have been purchased, monuments erected, walks and plats beautifully arranged, and it has been paid for in the course of eight years, and is now paying a dividend to the stockholders. The following are the officers: A. J. Bibb, President; H. C. Weeden, Secretary; Dr. Felix Fowler, Treasurer.

#### THE TREBLE CLEF MUSICAL CLUB.

This musical association of lady artists gave an interesting muiscale at the Episcopal Church of Our Merciful Saviour. It was something new in musical circles. The entire musical clefs were performed by ladies, as follows: First and second sopranos, first and second altos, first and second contraltos. Their selections consisted of numbers from Lohengrin, Chopin, and Schubert, and they were well performed before a large and appreciative audience. This club is composed of the best female musical talent of this city. The following ladies are its officers: Miss Lucretia M. Gibson, President; Miss Sophia Johnson, Secretary; Miss Sarah E. Bell, Treasurer; Miss Eliza Davenport, Pianist and Chorister.

#### THE WRITER SERVED IN THE FOLLOWING POSITIONS.

In 1854 was elected delegate to the National Compact, Masonic Grand Lodge, at Cincinnati, O.



In 1859 was elected Grand Junior Warden, Grand Lodge of Ohio, at Xenia.

In January, 1869, was elected by the colored citizens of Louisville a delegate to the National Convention, at Washington, D. C.

Visited the Judiciary Committee of Congress with colored delegation.

Was elected delegate to the Republican State Convention, at Frankfort, Ky.

In 1870 first colored mail agent appointed from Kentucky. Plot of Ku-klux to assassinate him.

September 7, 1871, appointed on secret service to visit Frankfort for witnesses in the Trumbo murder case by United States Attorney.

April, 1871, elected State Grand Master of the United Brothers of Friendship, and served five years.

May, 1872, elected delegate to the General Conference of the A. M. E. Church, at Nashville, Tenn.

June, 1872, elected delegate to the National Republican Convention, at Philadelphia, Pa., from the Fifth District of Kentucky.

In 1872 visited and was introduced to President Grant by Gen. Benjamin Bristow.

In 1874 was appointed U. S. guager under President U. S. Grant's administration.

In 1875 first National Convention United Brothers of Friendship convened in Louisville, Ky.

In 1876 was elected National Grand Master United Brothers of Friendship, at St. Louis, Mo., and served four years.

In 1878 was elected National Grand Commander of Knights of Friendship at the first National Grand Lodge, held in Louisville, Ky., and served four years.

In 1880 was elected Secretary of Consolidated Lodge, Grand United Order of Odd Fellows, and served eight years.

July, 1880, received first and highest promotion for meritorious service at the National Grand Lodge, held at Indianapolis, Ind.—an honorary membership for life.

In 1885 was a delegate to the National Connectional and Historical Society, at Nashville, Tenn.

July, 1880, appointed Treasurer of the Mutual Aid Association United Brothers of Friendship, and served three years.

July, 1882, married to Miss Jennie Lewis, of Louisville, Ky.

In 1883 was elected President of the Mutual Aid Association, and served three years.

In 1887 was elected Treasurer of the Louisville Colored Cemetery Company.

In 1896 was appointed National Grand Trustee, Knights of Friendship, at Grand Session, St. Louis, Mo.

In 1897, wrote and published the History of the U. B. F. and S. M. T.

Served for several years as trustee of Wilberforce University.

DISTINGUISHED SPEAKERS WHO HAVE ADDRESSED THE COLORED CITIZENS OF LOUISVILLE.

Hon. Frederick Douglass, Hon. Charles Raymond, Dr. Martin R. Delany, Hon. H. C. P. Pinchback, Hon. Alex. Barbour, Hon. J. M. Langston, Hon. O. O. Benjamin, Hon. Booker Washington.

## A GOSPEL ODE.

The Lord will come from Heaven,  
Will you give Him your heart?  
To resurrect His people,  
Will you give Him your heart?  
And execute God's judgment,  
Will you give Him your heart?  
We don't want you to fall by the way.  
He will come with a mighty shouting,  
Will you give Him your heart?  
When He descends from Heaven,  
Will you give Him your heart?  
And the voice of the great archangel,  
Will you give Him your heart?  
We don't want you to fall by the way.

[NOTE—This song was written on the cars coming from Boston to New York, over the Falls River Line, by Elder F. A. Boyd, the first army chaplain of the Kentucky Mulattoes. Elder Boyd was a brother of Marshall and Geo. Taylor. We insert these lines to show that the three brothers were inclined to literary pursuits. This one has always been of an eccentric nature. He presented me with this composition.]

It may not be out of place for me to close this history with several important events that have come under my notice since I commenced it, and to contrast them with the introduction of this work, for the reader will observe that there is much gloom and discouragement in the early picture drawn of the misery and distress attending the race in the early forties; but in the nineties, a half century later, a complete revolution has been worked, and it should convince those who are so impatient and seemingly discouraged, that, looking back and comparing those revolutionary changes with the past, "God has led us on a way that we knew not."

The events are the Educational Convention of the Ministers of the A. M. E. Church, the State Teachers' Association of Kentucky, and the Negro Day at the Nashville, Tenn., Centennial.

THE EDUCATIONAL CONVENTION OF MINISTERS COMPOSED OF  
THE KENTUCKY AND WEST KENTUCKY CONFERENCES.

This body met in Asbury Chapel, June 1, 2, and 3, 1897. I attended a part of two sessions. The convention was presided over by that eminent divine, Rt. Rev. Bishop Salters. Papers were read and discussed by the members, the subjects being such as pertained to our interest. The discussion threw light and animation into the participants and its hearers, and gave us ample opportunity to retrospect the past and compare it with the present.

My semi-centennial year would seemingly be incomplete without this scene, and especially as it occurred in the old building where I begun my public career fifty years ago. Then it was chaotic darkness, so to speak. We were feeling our way, aiming for a higher plane of civilization. Could we have enjoyed the pleasure and companionship of those erudite and distinguished scholars, our church in this city and State would be, at this time, a leading factor in the educational work of the State, and her academies and colleges would have been disseminating knowledge to the masses instead of just now beginning the enterprise. From the reports, however, we learn that Wayman Institute has a bright future, and may yet become the seat of learning for African Methodism in Kentucky.

NEGRO DAY AT THE CENTENNIAL, NASHVILLE TENN.,  
JUNE 5, 1897.

We live in a great age, it may be truly said of the closing scenes of the nineteenth century. One hundred years ago, in Tennessee, the negro was reckoned but a degree higher than the brute, but time has developed his superiority above the brute creation. Eighteen hundred and ninety-seven finds the



J. W. HILLMAN,  
Kentucky.

P. N. G. TREASURER.





GEORGE TAYLOR,  
P. G. M. OF MASONS.

negro vieing with his white brother in art, science, and literary pursuits in the "Temple of Fame." The Exposition exhibits every conceivable skill and genius of the Anglo-Saxon. The negro of thirty years' birth climbs the ladder of fame, round by round, until he is finally inspired with the idea that he will reach the summit.

The exhibit in the Negro Building convinced the most skeptical that the negro was not only thinking, but had put his thoughts into practice. Nearly every profession is there represented, and in a manner that bespeaks volumes for the race.

Whatever might have been the trouble with the local committees or commissions, the parade and the exhibits at the Negro Building were a success, and we think that the sentiment of every visitor will agree with us. We are opposed to the "separate coach," but we must confess that we favored the separate Negro Building at this Centennial, as the exhibits, of which we are so proud, would have lost their identity in the white buildings unless labeled "negro," and this would have been objectionable. There have been so many great and good deeds performed by the negro that never will see the light of history, only as recorded in a general way in connection with the whites, that the negroes are beginning to write their own histories, so that their deeds and accomplishments may not be lost to the future generations of their race. For instance: I have mentioned several artists in this book—musicians whose compositions have been published by some of the leading music houses in America. Their songs were sung and played by thousands, and yet but few knew that the composers were negro artists. This generation is ignorant of the fact that such men ever lived. "Didst Thou ever Think of Me?" a song, was arranged for the

guitar by Samuel L. White for the music house of George Willig, Philadelphia, Pa. ; "The Heart That Loves Fondest of Any" was arranged by S. L. White for the music house of W. Peters & Son, Cincinnati, O., and Peters & Webb, Louisville, Ky. ; "Falls City Polka Quadrille" was composed by George Hamlet for the music houses of Peters & Webb, Louisville, Ky., W. C. Peters & Son, Cincinnati, O., and Balmer & Weber, St. Louis, Mo. These negroes composed for these houses fifty years ago, but their race was concealed, only their names being given, for it would have been unpopular at that day and time to present sheet music composed by negroes to the public. If the artist be a German, a Frenchman, an Italian, or an American, his nationality appears on every sheet; hence our views, that whatever the negro does commendable, preserve his identity, so that future generations may know that you had been along these lines.

The U. B. F. and S. M. T. Headquarters of Tennessee were neatly fitted up for the reception of its visitors from the interior and sister States. At night a meeting was called at the U. B. F. Hall by Grand Master P. F. Hill and National Grand Princess Mrs. Georgia A. Henderson. Introductions and speeches were made by local members and visitors. A resolution was passed as follows :

WHEREAS, The call of the National Grand Master, Willis N. Brent, has not been issued for the meeting of the National Grand Lodge ; and

WHEREAS, The reduction in railroad fares to the Centennial from all quarters of the United States to this point is reduced to such low rates, and ample time will be given for the transaction of National Grand Lodge business, also time to witness the display of our people at the Centennial Exposition after the business of the National Grand Lodge is completed ; and

WHEREAS, The reduction of railroad fares will save to our Order and delegates several thousands of dollars should the meeting be held at Nashville (which money we really need); and

WHEREAS, The time is so very short for us to make suitable arrangements or rates in other directions of the country with the various railroad agents; and

WHEREAS, We believe it would be advisable to petition the National Grand Master, Willis N. Brent, to consider this matter, and ask that as he has so long delayed the final call to the lodges and temples that he, by the advice of the Executive Committee, change the place of meeting from Washington, D. C., to Nashville, Tenn., as we deem it an emergent case for their consideration and the financial interest of the Order; and

WHEREAS, It is the opinion of the Grand Master of Tennessee, P. F. Hill, the National Grand Princess, and the Princesses, Masters, also members of the Order in Nashville, that they can accommodate the National Grand Lodge meeting as cheaply and comfortably as can be afforded in Washington, or as they have been provided for on former occasions.

*Resolved*, That these resolutions be forwarded to our Most Worthy National Grand Master, Willis N. Brent, immediately; and further

*Resolved*, That they be drafted by Bros. J. Thomas Turner, Grand Secretary of Tennessee, and E. W. Marshall, Grand Secretary of Kentucky.

In this connection the Grand Master, Willis N. Brent, issued the following circular, changing place and date, and designating Nashville, Tenn., as the place of meeting of the Grand Lodge:

*Change of Place and Date*—Extensive correspondence with members of the Order in Washington, and well informed members elsewhere; delay in determining what was best for the general interest of the Order, especially the great ex-



pense for the journey and high price of living there—have all concurred in making the change of place and date of meeting necessary.

Reduced rates on all railroads to Nashville are provided, and we are assured of a hearty welcome and magnificent entertainment, with all the advantages of the Centennial Exposition when we get there.

You are hereby officially notified that the ninth session of the National Grand Lodge and fourth of National Grand Temple, will be held in the city of Nashville, State of Tennessee, beginning at 10 o'clock A. M., Tuesday, August 24, 1897, and continuing in session five days.

Yours in J., M., and T.,

WILLIS N. BRENT.

*National Grand Master.*

#### STATE TEACHERS' ASSOCIATION.

This body of educators held their twentieth anniversary July 1st and 2d, at the Central High School, Ninth and Magazine, Louisville, Ky., and night sessions were held at Quinn Chapel, A. M. E. Church. The meetings were presided over by President C. H. Parrish. Prof. J. M. Maxwell delivered the welcome address, and Prof. C. C. Monroe, of Owensboro, made a fitting response.

The following papers were read: "Tendency of Educational System," by Prof. J. B. Winrow, of Bowling Green, Ky.; "Elementary Science," by Prof. W. C. Taylor, of Lexington; "Self Culture," by Rev. C. L. Purce; "Trustee System and Condition of our Schools," by Mrs. L. V. Sneed.

At the night session Rev. Dr. Tyree invoked the divine blessing. The Treble Clef Club entertained with a chorus. President Parrish read his annual address, reviewing the history of the association, and Prof. J. H. Jackson "How to Create Educational Enthusiasm."



At the close a reception was given by the teachers of Louisville to the visiting members.

We listened attentively to the reading of the papers and the discussions which followed. They were of the highest character, and carried the listener to the highest realm of thought. Twenty years of application in this association has truly developed many able writers and thinkers among our teachers, of whom the friends of education and the State officers who are training and supporting this educational work should feel complimented. As an ex-teacher of the "old school," my mind reverted back to fifty years ago, when, in this city, four men—R. M. Lane, Rev. Henry Adams, Rev. Peter Booth, and myself—were striving, in a modest way, to teach the elementary branches of an English education to those of the race who might be allowed to matriculate. The three first mentioned pioneers have passed away, and I am left, by the providence of God, to witness some of the wishes and desires of our hearts—that our people might be saved educationally, and at the same time be the recipients and participants in the redemption of others in this great work.

Fifty years ago, in the four private schools taught by these pioneers, the pupils scarcely numbered two hundred, but at the expiration of a half century we have thousands in attendance in the schools of this city, over one hundred teachers, nine buildings, and a high school, turning out from eighteen to twenty graduates annually. We also have a State Normal School, county and district schools all over the State, denominational colleges and academies, and industrial schools for boys and girls. Teachers' salaries average from \$40 to \$125 per month. "Praise God from whom all blessings flow."

## CONCLUSION.

*To the readers of my semi-centennial history :*

In this narrative I have not endeavored to make any literary display, but to relate only such facts as actually came under my notice, and such as I participated in during the dark days of slavery and of those since the dawn of freedom and the enfranchisement of our race. The history of our race is just being given to the rising generation by their own "kith and kin." Heretofore, sufferings of the most excruciating nature have been concealed; deeds of Christian love and forbearance and heroic valor have been a sealed book to our students. Colored writers and historians are now collecting evidence from the care-worn veterans of our race who survive the vicissitudes of an half century. Our white historians of to-day are yet collecting the past deeds of their fathers of Revolutionary fame; their lineage is sought after that their descendants may know from whose loins they sprung. The story of the landing of the Pilgrims is repeated every day in some school-room; the crossing of the Delaware is a story that never grows old; and the cruelty of the Anderson Military Prison in the South is rehearsed at the camp-fires. Shall we do less? Is this repetition the opening of old sores, and causing wounds to bleed afresh? No; we think not; we want our own history; we wish to tell it in our own way, and put our children in possession of deeds that would never be known concerning their forefathers through the school histories of our day. In this history we give you the dark cloud with its silver lining—the past and the present. Compare them and be wise.

With this apology, I close the fifty years history of my public life.

Yours, fraternally,

W. H. GIBSON, SR.

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CINCINNATI, O.

*Hon. W. H. Gibson, P. N. G. M. :*

I am proud to know that you have undertaken so great and noble a work for the Order, as it fills a long and wanted anticipation, and I know that you are the suitable one for the occasion. I can safely say that your book will not be burdensome on your hands, for it will be desired in the homes of every U. B. F. and S. M. T.

Yours truly,

W. T. LINTHECOME,

*Knight Recorder, Belle Camp.*

LOUISVILLE, KY.

We feel safe in recommending the History of the United Brothers of Friendship and Sisters of the Mysterious Ten to the U. B. F. and S. M. T. and the general public. It is written by W. H. Gibson, Sr., the first State and National Grand Master of the Order. The history will consist of about 200 pages.

W. A. GAINS, *Grand Master.*

E. W. MARSHALL, *Grand Sec'y.*

COVINGTON, KY.

*Wm. H. Gibson :*

DEAR SIR AND BROTHER—I assure you that I appreciate your request very highly, and truly hope that the undertaking will be a success.

J. W. HILLMAN,

*Past Grand Treasurer.*

GALVESTON, TEX.

*W. H. Gibson :*

DEAR SIR AND BROTHER—Your History is a long-felt need, and I am sure that not only the members, but the world, will be proud of it. The fact that it comes from your brain and pen will give it double interest. With best wishes,  
I am, in J., M., T.,

CLARA E. SCULL,  
*National Grand Secretary National Grand Temple.*

AUSTIN, TEX.

*W. H. Gibson :*

MY VERY DEAR SIR AND BROTHER—I see, through the Gazette, that you are preparing an historical work of the Order of United Brothers of Friendship. When the work is out of press I will be more than glad to have you send me a copy. Anything written by you on that subject must necessarily be good, and I am interested in all such publications.

I am yours, truly,

MORGAN T. WHITE.

FRANKFORT, KY.

*W. H. Gibson, P. N. G. M. :*

DEAR SIR AND BROTHER—Yours received, and can assure you that I shall be delighted to handle your book in this city. I feel that our interest is mutual in this one matter, the History of our Order. Yours in J., M., T.,

J. W. WOOLFOLK,

*Past Grand Master.*

LEXINGTON, KY.

*Bro. W. H. Gibson :*

DEAR SIR—I am in receipt of your letter, and just as soon as your book is out I will be able to put before the people of Lexington about two dozen copies. I have solicited nearly that number already. Respectfully,

H. A. TANDY,

*Grand Treasurer.*



DAYTON, O.

DEAR BROTHER—Yours received. I have so often heard of you, also your History of our Order, which I think is the very thing for the good of the Order in this and other States, for it is little known in my State. I wish you great success in your undertaking.

I am yours, respectfully, in J., M., T.,

DURETTA MOORE.

BIRMINGHAM, ALA.

DEAR SIR AND BROTHER—Yours received. I think the History of the Order of U. B. F. and S. M. T. is a good thing, and the very book that we have desired for years. I shall take one myself, and advise all of our worthy members to do the same.

Yours in J., M., T.,

H. C. MALONE,

N. D. D. G. M.

LEXINGTON, KY.

*W. H. Gibson, Esq. :*

DEAR SIR—I understand that you are about to publish a History of the United Brothers of Friendship. That such a work is necessary no one will dare dispute, and I had contemplated such a work; in fact, had begun it. I have positively done more for the Order, in a general way, than any five men within the past ten years. I suppose you will not forget to mention these things, because they are a part of the history.

I am yours in J., M., T.,

R. C. O. BENJAMIN.

NASHVILLE, TENN.

*Father W. H. Gibson :*

DEAR SIR AND BROTHER—Yours received. I hope you will have a success with your book and have them out so that we can have some on exhibition at the Centennial. Let me hear from you at your earliest convenience.

Respectfully yours,

P. F. HILL, *Grand Master.*

*Dear Bro. Gibson :*

Yours received. I think it grand and noble in you to write the History of the Order. May success attend you.

GEORGIA A. HENDERSON,  
*N. G. P. S. M. T.*

CHICAGO, ILL.

*W. H. Gibson :*

DEAR SIR AND BROTHER—Yours received. When your History of the Order is out, please send copies to Mount Hope Temple No. 1, S. M. T.

Your sister in the Order,  
SALLIE ANN ADAMS.

MEMPHIS, TENN.

*Wm. H. Gibson :*

DEAR SIR AND BROTHER—Received your circular. Will be glad to receive the History when it is ready.

W. M. LEWIS.

INDIANAPOLIS, IND.

*Dear Father Gibson :*

I like your idea of handing down to those who come after us something of our labor. I will gladly do what I can to place the work in the hands of all members of our Order.

C. S. PRITCHARD,  
*Grand Master.*

CAIRO, ILL.

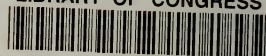
*W. H. Gibson :*

DEAR SIR AND BROTHER—Glad that you are still in the work of our grand and noble Order. I think you are the one, and the only one, to write up the History of our Order. My best wishes for your success in the work.

ANNA F. MADISON,  
*N. V. P.*



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